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MESSAGES
CHRISTIAN UNITY - MISSIONS

Christian Education

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VOLUME IV

Christian Unity

Missions

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PART I

CHRISTIAN UNITY

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I

INFLUENCES MAKING FOR THE DIVISION AND REUNION OF CHURCHES

The great theme of Christian Unity is no longer academic; the life of the present age is making it actual. Whether one turns his eye to the fields, white for the harvest in missionary lands, and listens to the chorus of passionate appeal from laborers in different portions of the vineyard, for the opportunity to present a united Church of Christ, which through the present spiritual fellowship may more adequately manifest itself, eliminating waste, introducing efficiency, and above all, incarnating visibly the one spirit of Christ which all confess; or whether one looks upon the home lands, with their race problems of migration and immigration, with their growing cities and their increasing religious need, and witnesses the blundering confessions, and the humiliating defeats, and the patent inefficiencies, due to a divided Church whose strategy is hampered by lack of coordination, and whose influence is dwarfed by isolated rather than by communal expression; whether one looks at home or abroad, his wide-eyed vision will reveal the poignant necessity of a new re-alignment of Christian forces in the presence of a new world situation, which would put

out of action the lumbering and ofttime crude separation of yesterday within the household of faith and bring into effective play the efficiencies of that mighty spirit embodied in the Master's prayer "that they all may be one."

If there are difficulties, and there surely are, in realizing this great and formidable, but fascinating and faith-inspiring quest, there are also modern and favoring implications, which lend courage and expectancy to the happy warrior who takes the shield of faith, and the sword of the Spirit, daring to joust in this arena, and for this cause to fight the good fight of faith. A brief resumé of the history of unity may serve as an introduction to the theme. The word "Church" is not new to the world; when first it was heard by Peter from the lips of his Master, "upon this rock I will build my church," it was a word which before that had enjoyed a long and honored historical significance. The Jews employed it to designate the whole congregation of Israel. The free Greek State used it to designate the gathering of all citizens for the transaction of public business. It was thus a word of great inclusion, and as such was appropriated to Christian uses, as including in one great fellowship the glorious company of the faithful. Thus, the early history of the Church reveals a comprehensive and an inclusive spirit of unity, and reveals the idea employed in simple but commanding religious significance. It is not without deep gratitude, as well as profound emotion,

that we picture to ourselves the gatherings of the early disciples in different cities and communities. Fellowshiping with each other in the religious unity of the great Name; sharing each other's customs, welcoming each other's members, and ministering to each other's needs, because of their common oneness in Jesus Christ.

It was this unity of spirit which gave the early Church its victory over the world, it was this which roused the fierce spirit of persecution. The Church was regarded as a society, as "a state within a state," and as such, by its very unity, was hostile to the Roman world. "The frequency of martyrdom," says Hobhouse, "remains as an evidence, not only of the intensity of the Christian's faith, but of his loyalty to the Divine Society, and of the solidarity of the Church in the face of the world."

If the passionate hope of the speedy return of Christ gradually retired, and with its recessional weakened a bit the religious significance of the idea of the unity of the Church; if persecution and martyrdom tested the loyalty of discipleship; the Church pushed steadily and triumphantly on, overcoming the world, until it reached its position of supreme authority in the heart of a Roman Emperor. It was at this time when Constantine held the reins of world empire, that the idea of unity gradually shifted from having a religious to a political significance. The Church councils are now convened by royal authority; her officers owe their appoint-

ment to the Court; her property becomes the possession of the throne; conversion is now an affair of edict and royal command, while whole companies of dependent colonies decline membership in the Church at their peril, or are weakly converted by the imperious command of authority. Many things lose their original glory when tossed into the melting pot of politics, and religion is no exception. Whatever advantage there may have been in the Church of Jesus climbing to the throne of the then known Universe, it cannot be forgotten that when the Church overcame the world and was transformed into an affair of state, the Church herself was overcome by the world and became the hostelry of politics and priestcraft, of luxury and splendor, which reduced to its lowest terms the efficient religious principle that had hitherto been the expression of her unity, and, in its place, installed the political principle which, while keeping the pledge of unity to the ear, was breaking it to the hope. The passing of the Church into the control of the papacy had this outstanding characteristic at least, that the Church, whose principle of unity had been first religious, and then political, now became ecclesiastical. Temporal power supplants all forms of fraternal fellowship, and the Church is organized on the principles of state, an organization which, confessedly the finest the world has ever seen, was yet not strong enough to preserve in its simplicity and in its efficiency that spirit of unity which

was the early characteristic of the Church, and which alone can give it abiding significance. "The Papal system," it has been said, "tried to set up a theocracy above the kingdoms of this world, and to absorb the world and the state into the Church, and in so doing it was forced to use worldly weapons and immoral means." So far from securing centralized unity for the Church, this Papal theory was the cause of those pathetic disunions from which Christianity now suffers. To it is to be attributed the schism between the Roman and the Greek Church, and all the train of evils which have followed from that breach. Through the dark ages, to the time of the Reformation, which deprived the Pope of "half his spiritual dominion in western Christendom," no lesson is more impressively written upon the face of history than that of the inability of the unity of the Church, expressed in terms of ecclesiasticism, to become an adequate expression of the passion and purpose of Christ for the unity of His true Church.

The significance of the Reformation cannot be expressed in a single word, for many and diverse were the influences which loaded "the mine exploded by Martin Luther."

On one side it was biblical, the chains being smitten from a fettered Bible; on another, it was doctrinal, the great truth of justification by faith obtaining a truly giant swing; on still another, it was a victory for toleration and liberty; and upon still another it was a protest against su-

perstition and abuses practiced under the name of authority, which were defeating the spirit of a true faith, and were making religion an incrustation of selfish and conscienceless practices which were destroying the true spirit of the Church.

Out of the upheaval and the revolt, however, one distinct resultant appeared, namely, the nationalizing of the Church, with the ruler of every great country acknowledged in his civil position to be the head of the Church and responsible for its conduct and worship in his own country. If what had been known as the Holy Roman Empire lived on, it was a life increasingly decadent, until as Voltaire declared "all that could be said about it was that it was neither holy, nor Roman, nor Empire." What happened at the Reformation was that "the civil unity of Christendom was broken up, together with the ecclesiastical, and for the unity of Europe was substituted a national or territorial system, a number of states each with its 'godly Prince' who was invested with supreme coercive power in the civic as well as in the religious sphere."

How this worked itself out in England under Henry the Eighth, whose matrimonial irregularities were the occasion of his revolt against the Papal authority, and how in Scotland it worked out in establishing Presbyterianism, are matters of common history. The point to be noted is that in England the insistence upon civil authority, as the guardian and the arbiter

of religious freedom, led to a divided Church, because of the rise of a Puritan spirit of independence, which would not receive its religious sanctions from authority, or allow the fettering of its soul liberty by the shackles of state. From England to America, the transition is made by the coming of the Pilgrims, the Quakers, the Dutch and the Huguenot, the German and the Scandinavian, each bringing a persuasion of the Church, as the abode of spiritual liberty, and establishing worship and declaring doctrines consonant with this great affirmation. However necessary the purchase of this liberty at whatever cost, the result has been the developing in our country of a hundred and sixty different types of faith, with a process of division still going on. It is this great fact which staring the Christianity of the present day straight in the face, imperiously demands that spiritual faith reckon with this great question of divided Christendom in the hope of reuniting what once was the seamless robe of Christ. From this bird's-eye view of the varied fortune of the idea of the unity of the Church in its historic processional, we face the growth of the idea of unity in modern time.

II

THE NEED OF CHRISTIAN UNITY

It has been well said by one of our greatest leaders that this Men and Religion campaign is a "challenge to Christian unity"; in fact, it furnishes in itself "one of the fine illustrations of Christian unity." The same writer adds: "We shall find in the years before us that this campaign is one of the methods by which God would accomplish the unity for which Christ prayed."

We shall do well to keep before us in this discussion the very words which the Master used in His High-priestly prayer; "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." (*John xvii:11, 20, 21*).

Such was the prayer of Christ the same night in which He was betrayed,—when the deep shadow of Gethsemane lay across His path and the bitter cross and the unfathomable pangs of His sacrificial death were close at hand. The Founder of the Church prayed that it might be one; that there might be among his followers the same unity that there was between the three

persons of the Godhead—"that they may be one as we are." The vital necessity of Christian unity is measured by the question, Has this prayer been answered? Has the Redeemer in this regard seen of the travail of His soul and been satisfied? As we ask this question the spectacle of our divided Christianity rises before us—the Greek Church divided from the Roman Church, and these from the Anglican Church, and these all from a vast number of other Protestant churches and sects. Our census returns show in the United States no less than 186 different Christian organizations. Truly the seamless robe of Christ has been rent into countless pieces, and not by the hands of pagan Roman soldiers, but by Christians themselves! Moreover these divided fragments have their manifold subdivisions or smaller fragments, separated one from another.* As we reflect upon the spectacle which our divided Christianity thus presents, we are compelled to answer sorrowfully that the fervent prayer of the Man of Sorrows on the eve of his bitterest agony has not been answered—that the deep travail of His soul has not yet found its satisfaction.

And yet, while we cannot see in the present divided state of Christendom the ideal of unity for which the Head of the Church prayed, it

* "Protestantism is divided and subdivided until it cannot count its own *dissecta membra*—hundreds of little sects, so absurd in numbers, and doctrine, and practice, that they are a byword and contempt. This condition should be taken upon the conscience and heart of every serious man and woman as a burden and a shame." (*Rev. Jas. H. Ecob, D.D.*)

would be a grave error to think that that prayer has brought no benediction upon the Church. As well conclude that Christianity has been a failure in our individual experience because we do not attain to its moral and spiritual ideal. Though the Christian Church is sadly far from Christ's ideal of unity, God forbid that we should fail to be thankful for the measure in which this ideal is beginning to be recognized, sought for and longed for in the Church! But there is more than this. If the unity of the human race and the brotherhood of man have been recognized, and made the basis of social, moral and international reforms, it is by the influence of the Christian Church that this has come to pass, and we may see in it at least a partial answer to the Redeemer's prayer. If there is a charity which is as catholic as the world, as universal as man, which recognizes the claim of man as man—and independent of race, creed or nationality—to sympathy and help in time of need, this again is a gleam of that oneness of the Church for which Christ prayed. If there is a spirit of Christian love which overleaps all bounds of sect or ecclesiastical organization, or fences of creed or dogma, and which joyfully recognizes the imprint of Christ on the brow of a brother man, here again is something the world had never known until the Nazarene lived and suffered and died—something which has in it the promise and potency of that unity for which He prayed.

But there is much more than this today. In this sect-torn Christendom there are chords of harmony, and a fundamental note of unity, which the ear that is taught of God cannot fail to hear above the discord. We hear much of the "warring creeds" of Christendom, but let us not forget that there is still one creed which is the universal creed of the Christian Church throughout the world—Roman Catholic and Protestant and Greek Christians can all join in the Apostles' Creed; it is a symbol to them all and it contains the pith and marrow of the Christian religion. The number of professing Christians who cannot accept this creed is so small, that it bears an infinitesimal proportion to the multitude which no man can number of all peoples and kindreds and nations and races and tongues who, in spite of their differences, are at one in professing this faith once delivered to the saints. Christendom is then agreed about the most important facts and the most fundamental doctrines of the Christian religion. This, surely, is no small token of unity.

It must also be remembered that uniformity is not unity, neither is it necessary to unity. When Christ prayed that His disciples might be one, we have no reason to believe that His soul travailed to see them all worship in the same way, or wear the same ecclesiastical dress, or subscribe to the same theological formularies. He taught that the truth would make men free, and where freedom is there must be diversity.

Uniformity is the child of despotism, it is the note of decay, it is the precursor of death. Liberty differentiates; unfettered liberty of thought produces in the individual diversity of view which will crystallize in different forms; and it is the blending of these differences which produces the truest harmony and the most perfect beauty, as the variant colors in the external beauty of the rainbow.

The bar to unity is not that Christians worship in different forms, or that they see truth in different crystallizations of thought, but that they exaggerate the importance of their differences, and make barriers and walls of separation out of them, when they should agree to differ, and continue "in the unity of spirit and the bond of peace."

Nevertheless when all this is said it remains true that the divided state of Christendom today is a scandal and a shame, to be deplored —yes, to be repented of before God, in dust and ashes. The evils that flow from the present state of things are many and great. It involves in the first place a deplorable waste of power, as when we see in a small town of 1,500 people 11 different church buildings and church organizations,* each struggling to keep its head above water, each fatally crippled in its battle for Christ and humanity by smallness of numbers and weakness of financial resources, whereas, were there but one organization, there would be strength

* This is an actual instance.

and power and equipment adequate not only for the work in that community, but for extension to outlying neighborhoods. It involves also an evil spirit of unbrotherliness and jealousy and suspicion. It leads even to unholy rivalry, and to undignified sensational methods of attracting support. It fatally weakens the impact of the Christian Church upon the community, and deplorably cripples its campaign against the world, the flesh and the devil. Having in view the conservation of the positive and permanent elements of Protestantism in our country, and of that principle of our constitution which demands that the state be free from ecclesiastical control, the divided condition of our Protestant churches is a weakening and disintegrating force which goes far to paralyze their influence upon the national life. And having in view "that far-off divine event" of a Christian unity which shall embrace the Greek and Roman churches, as well as our Protestant churches, the first practical step is to create a united Protestantism which shall present an undivided front for a pure and primitive Christianity.

It remains to state what is perhaps the greatest of all the evils of our unhappy divisions. Our Lord prayed that "they may all be one, as thou, Father, art in me, and I in thee; that they also may be one in us, *that the world may believe that thou hast sent me.*"

The apologetic value of Christian unity would be incalculable, indeed overwhelming. The

present condition of things enormously weakens the testimony of the Church to the divine mission of Jesus. If the unity of the Church would be an all but irresistible argument for the divine mission of the Saviour, the divided state of Christendom today is a grievous hindrance in the way of the worlds believing that the Father has sent the Son to be the Redeemer of mankind.†

This is true in the home field, but more especially in the foreign field. When the representatives of Christianity approach the pagan people and urge upon them the acceptance of the gospel of Christ, the fact that our Christianity is so sadly divided stands as an almost insuperable obstacle in the way of its acceptance. How can Christianity be true if it presents itself in so many different forms, each one claiming to be the religion of Christ? Which is the true Christian doctrine? Which is the true Christian Church? Thus our unhappy divisions press most heavily upon the foreign missionary. They make his work far more difficult; he more than any other man feels the imperative need of Christian unity. Why should we "propagate among non-christian people the very divisions

† "If the churches could hear the truth, the whole truth, and nothing but the truth about home missions, such a demand for union would come from all quarters as would amount to a revolution. After a year's service on the State Board of Home Missions in Colorado it became perfectly evident to me that no financial concern would tolerate such waste of men and money with such dubious result as is placidly accepted by the churches under our denominational missions. When the youngest of our Western States are more heavily overchurched than New England, we may be sure that the indulgence of our denominational whimsies is the most exaggerated and shameful of our modern luxuries." (*Rev. Jas. H. Ecob, D.D.*)

which constitute our shame and weakness at home?" We shall refer to this subject later on and give some account of what steps the missionaries in pagan lands are taking to overcome this difficulty.

Closely connected with this is an evil of a practical character resulting from the divided state of Christendom. Never perhaps has the need of social reform in manifold directions been so keenly felt as it is today. One of the results of the Men and Religion Forward Movement has been to quicken in the minds of Christians the sense of responsibility for social injustice, and for the varied forms of evil that fester in the body politic today. Our social experts have been placing before us an elaborate programme of social reform. Now what is the great obstacle in the way of giving effect to these admirable ideas? Why is it that the Church of Christ cannot grapple with these social evils, and take practical steps for their elimination? No one can doubt what the answer is. It is because the Church is divided, because it does not present a united front for the social and moral reforms that are so sorely needed. The Church fails because the Church is divided. It is a striking phenomenon that the efforts being put forth in our Christian communities for the uplift of the people, and for social and moral reform, are to so large an extent not under the banner of the Church, are often in fact going forward under leadership which is indifferent

and even antagonistic to Christianity. Yet, in almost every case, the idea and the impulse for these reforms has had its origin in the Christian Church. The explanation is to be found in the fact of the divided state of the Church. Her arm is paralyzed by her divisions; her social impact is enormously weakened by the fact that she cannot speak and act with unity. The call is heard for a common policy, or for a united utterance, concerning the great problems which modern industrial conditions present. But no answer comes, or can come, while Christendom remains divided as it now is.

And yet there have been apologists for this divided state of Christendom. Many of us can remember the time when the existence of these denominations was justified, even glorified, almost by general consent. Many of our largest-hearted and largest-minded men told us that these divisions might well be tolerated because they were the inevitable result of liberty of thought and earnest conviction—nay, they were the necessary outgrowth of differences in temperament or in mental constitution; nay, more, they were even essential to progress, they were the notes of a vigorous Christian life. At the evangelical alliance which met in the city of New York in 1873, this great subject was discussed at length by representative men, and the tone of the discussion was in the line just indicated. To take two examples in illustration; Dr. Payne Smith, the then Dean of Canterbury,

said: "We may well be content with the existence of rival denominations; they serve to keep great truths from being practically lost; they influence minds which might never otherwise be reached; they are the luxuriant outgrowth of vigorous life, and but for them there would be the torpor of death." And Bishop Bedell of the Protestant Episcopal church of Ohio said: "Differences can never be expected to disappear, unless mind be again shackled and liberty crushed." "They are preservative of the truth of the gospel; they are the offspring of differences in nervous temperament, in mental constitution, in physical build."

The advocates of these views—and remember they were the prevailing views, and what is of more importance the views of the broadest and most liberal minds in the Church—supported their opinion by an appeal to the analogy of nature. They found an analogue of denominational differences in the variety of the landscape whose beauty is the resultant of many diverse features of form and color. They pointed to the prismatic colors of the spectrum as another illustration of the beauties of the manifold divisions of the Christian Church. They alleged the major and minor chords in a musical composition as still another analogue of the blessed harmony to be found in the existence of a hundred sects in Christian America.

But they forgot that in every one of these examples there was organic unity in spite of va-

riety. Each note—each chord—in the oratorio is an integral part of the unity of the whole. Each diverse feature of the landscape is yet part of the one face of nature. Each color in the rainbow is held in a nicely adjusted unity with the rest. The rainbow is one, the landscape is one, the oratorio is one. But Christendom severed as it is into we cannot tell how many diverse sects, jostling one another in rivalry is surely not one. We cannot say of the manifold sects that "mind and soul, according, will make one music"—alas! no. But too often discord itself, like as many bands of music playing at the same time different tunes. Now it is a recognized principle that the first condition of moral progress is dissatisfaction with the existing state of things. Aspiration and effort are born of the conviction that reform is needed. Till that conviction becomes a reality the upward movement is impossible, and therefore those who are longing and praying for Christian unity see upon the horizon the token of a golden morning in the fact that there is a widely growing dissatisfaction with the present state of Christendom, a deepening sense of the great evils of our divisions—a conviction slowly maturing—and with it a faintly dawning hope that in some way, which God the Holy Ghost will reveal, these wounds in the body of Christ may be healed.

A vast change has come over the mind and heart of Christendom in reference to this question. It is a change of the deepest significance.

It has in it the augury of an ecclesiastical revolution more beneficial than any the Christian Church has ever known. Our best and broadest men no longer hold the language of these beloved and trusted leaders of thirty-five years ago. These divisions in the hosts of the army of Christ are no longer glorified; they are deeply deplored. Our men of light and leading are giving utterance to opinions which directly traverse those which we have just quoted. This is the tenor of the language they hold; "We can never be content with the existence of these rival denominations." So far from tolerating these divisions they affirm them to be intolerable to the Christian instinct of the Church; so far from holding them to be evidences of a healthy and vigorous Christian life, they deplore them as a fungus growth; so far from regarding them as essential to progress, they see in them one of the greatest barriers to the progress of Christianity and the conversion of the world; so far from looking with complacency upon these denominational divisions, they feel that Christianity should be ashamed of them before the face of her Founder who prayed that His disciples might be one.

As will be seen later on, there is a genuine movement of thought and heart throughout the Christian world today toward Christian unity; an awakening of the conscience to the sin and shame as well as the folly of our unhappy divisions.*

* The Rev. Wm. P. DuBose, D.D., has recently written: "Expediency, efficiency, economy, success as against failure:

Our eyes are opening to the fact that not so much the discords of belief as the discords of action and feeling constitute a breach in our citadel through which unbelief marches in and takes possession. More and more it is felt that the present state of things involves a waste of power, a friction and a rivalry, which constitute a blot upon the fair face of our Christianity. More and more the sentiment is growing that if the Church is to fulfill her great mission, if she is to incarnate Christianity before a sinful and sorrow laden world, this wicked waste of power, this unnecessary friction, this unhallowed rivalry must cease. In the recent language of a Bishop of the English Church, Dr. Diggles, of Carlisle: "Corporate union is vital to the formation of the grand catholic apostolic Church of the future." †

very existence as against threatened extinction, the last will and prayer and command of Our Lord Himself, every dictate of common sense and impress of common humanity, ought surely to furnish reasons enough and arguments enough for unity in Christianity." (*The Reason of Life, p. 9.*)

Again he speaks of Christian Unity as "The one problem and task of the Age." (*Id. p. 10.*)

Dr. DuBose makes the following suggestions:

"*First.* Let unity be accepted by all as the principle and essence of Christianity; and faith in it, hope of it, and effort for it, become the duty of every Christian, spoken in all the love of Christ. (*Id. p. 11.*)

Second. Let each separate name or body of Christians realize and emphasize as much as possible what it has in common with the whole Church of Christ, and efface as much as possible all divisive and individual or party elements, badges or expressions.

Third. Where differences are felt to be vital or important, let them be held in trust for all, and not arrogated as the possession of a few or a part.

Fourth. Let there be as much as possible of Christian intercourse, interchange and cooperation; and in all conferences let there be the utmost of plain speaking with as much as possible of mutual understanding and charity; let all the truth be spoken as each sees it, but let it be spoken as in the presence of Christ." (*Id. p. 11.*)

† The representatives of the great Presbyterian communion, some years ago, expressed the conviction—"that corporate union and unity must be the ultimate result of our quest, that the

The federation of churches will not meet the issue. Federation is not unity. We repeat however what we have already emphasized—that uniformity is not unity, neither is it necessary to unity. It was said of a despotic soldier that he made a desert and called it peace; it would be no less a mockery to give the sacred name of Christian unity to a uniformity which would result from the suppression of liberty of thought. No two roses on a rosebush in our gardens are exactly alike, nor any two leaves on one of our trees. Artificial flowers may be exactly alike, not natural ones. Where there is life there must be variety of development. But when all this is said and granted it remains true that the divided state of the Church is a reproach to our Christianity, a serious bar to its progress and a hindrance to the cultivation of the true Christ spirit in the churches. The fact that our differences are often so small accentuates the folly and the sin of making them the ground of separation among brethren.

The problem of the future will be to develop a Christian organism which will correspond to the analogy which Saint Paul himself has suggested, of a body in which there are many members but all members have not the same office. In the Church of the future there will be liberty of thought, freedom of action, diversity of method, variety of form, all embraced in the

idea of an invisible Church is not and cannot be one that reflects and symbolizes the unity that is between the Father and the Son."

unity of a simple faith, and in an organism which holds in harmony of action these diverse elements. In that Church of the future, diversity of belief upon secondary doctrines—the *adiaphora*—will be embraced under the common acceptance of the great fundamentals of the faith. Diversity of ritual will not involve separate organizations, but as there is liberty of belief upon matters of doctrine that are not of vital importance, so there will be liberty of worship and liberty of ritual permitted to members of the same church. There will be unity in variety, and variety in unity; and through this combination there will be strength to grapple with the great problems confronting the Christian Church.

III

CHRISTIAN UNITY AND THE GROWTH OF THE UNITED STATES

The statistics which embody the phenomenal growth of the United States are accessible to all and may not be incorporated here. They tell a marvelous story and establish a single fact, the unprecedented development in a material way of a free people in the leading government of the New World. They register an energy and aptness for physical achievement in which all Americans have pride.

The question we are bound to consider is whether in the face of such stupendous growth and material development as has taken place in this Republic, the ministries and controls of the religion of Christ have kept pace so as to guarantee the proportioned civilization which religion demands. Our population is in round numbers ninety-three million, while the total Protestant and Roman Catholic church membership is thirty-six million. The total seating capacity of all the Protestant and Roman Catholic church edifices in 1906 was 58,536,830. The rate of increase in seating capacity and population has been about the same. On any given Sunday about seventy per cent of our total population could be accommodated with our church sittings. There are Prot-

estant sittings for fifty-three and a quarter million while the total Protestant church membership is twenty-two million. The average seating capacity of the Protestant churches is three times that of the average membership, while in the Roman Catholic churches the average membership is two and quarter times the seating capacity. In the matter of population the field in America is a vast army fifty-seven million strong who are not indentified with any church organization.

Though nominally a Christian nation we are far from being a Christian nation in fact, and the situation is a challenge to all the churches of the Republic. Where on earth shall another such a field for the complete and ample conquests of Christ be found? If failure there be, is there any place on earth where such failure is less pardonable than in our own favored land? All history unites in the testimony that it is easier to evangelize a nation than to maintain in increasing efficiency the multiform ministries of Christianity. *America must be completely Christianized.* This is to say that in education, social and industrial life, in politics, in commerce, in literature, art and all our free institutions, the Kingship of Jesus Christ shall be made a genuine reality. God is so gracious in His character and He so loves to shower His benefactions on an obedient people that for even our fractional obedience to Him the results are most marvelous. The danger is always that as soon as the

partial blessings of God are in the lap of civilization there is a lull in the spiritual quest and a tendency to be satisfied with an inadequate fidelity to the glorious and comprehensive programs of Christ. Strange that we should not understand that genuine religion conditions all human efficiency.

Our free institutions have prepared a population than which none better can be found as a basis, and a means of working out the complete program of Christ in the social order. Our freedom has made us patriotic, our schools have promoted intelligence, our religion has developed conscience, our resources and commerce have made us rich, and our law and politics must be brought to embody the principles and spirit of a true democracy. Our churches must take on the entire program of the Christ objectives and become so vital and comprehensive in their work as to compel the interest and cooperation of the multitude.

The message of Christ is based on certain unchanging and fundamental needs in the human constitution and except those who promulgate it are stupid or ungenuine, it must always command the interest and attention of men to its inherent value and utility. The Church must therefore lead and support the state in dealing with vice, ignorance, squalor and poverty, unscrupulous corporate power, in short all the problems of a free government and people. The Church is even more responsible than the state

and she must in an adequate way perform her whole duty to the whole people. The religious responsibility was never so great as now. The nation fails if the Church fails, if the Church is synonomous with Christianity. The Church is called upon to seize the world and with the compulsions of love and social interest lead in making a better world here and now. Without vital Christianity civilization reverts to barbarism although the stages of decay may be slow in the development. Irreligious civilization is a menace to human welfare and progress. Christ is, *de facto,* the essential need of the race.

What has Christian unity to do with solving the mighty problems that confront the churches of America? Much everyway. America has yet to receive an adequate religious impact. Our segregated Christian groups working without coordination and aggregation will never deliver it. We simply must get together in a nation-wide Christ propaganda. With the universal channels of knowledge and commingling our nation is coming to possess a sort of common soul and nothing but the titanic can move it. Our haphazard and distributed touch on our population will never give the result for which we all fondly pray. Under the unifying power of the Holy Spirit of God our Christian forces must be united in sane methods of evangelism and training until the whole nation shall be moved toward God.

Rising clear and appealing above all else in the

horizon of the several denominations of our country, let us see the one program and task imposed upon discipleship by our adorable Lord from Heaven, namely, the Christianizing of America and of the World. That this must really be done and done thoroughly, must grip the conscience of American Christians until our passion for spiritual being and achievement shall be dominant and overwhelming. As matters go, each denomination is keenly absorbed in the task of establishing for itself the complete category of denominational equipment and institutions. This very commendable objective may sometimes consume energy and resource, until the great fact that our denominational organizations and machinery may serve but to make the nation and the earth a highway for the King of Kings and Lord of Lords is somewhat obscured. Wherever possible our Christian denominations should combine in the great institutions of modern church activity, thereby conserving our resources for the real expansion work of the Kingdom. Let the administrative officers of the several denominations confer, survey, federate, connect, unite in doing the adequate, the statesmanlike, the Christlike for our great people and nation. With all that our respective denominations are doing in the large cities, anything like a careful survey of any of them will reveal the fact that religious ministers are wholly inadequate and multitudes unreached and unmoved. We must move up to the problem and meet the needs of the people at

short range or great will be our guilt and disastrous the results of our neglect and inefficiency. The church or churches of any and every community may of right be held responsible for an actual survey and sympathetic ministry to every home in the parish unit.

Having erected a church edifice, called a minister and announced a schedule of public worship, the church too often reckons its duty done when in fact this is but a small part of the obligation of the church to the community. Why not the church a social center and the church the leader in every social reform? Church workers take altogether too much for granted and go on aimlessly and unaroused in the midst of an environment which because of scant knowledge they do little to improve.

If we Americans are determined to insist that nothing will answer but a free indulgence in a costly devotion to our favorite sectarian form of Christianity, let us at least accept the wisdom and duty of cooperation and federation as methods of enhancing the efficiency of all the churches in service to the masses. If it be objected that this demand for cooperation is an infringement upon denominational liberty it is only necessary to be reminded that all social progress comes by accepting some curtailment of the lesser good for the larger good which can alone be reached in this surrender. It is high time we fraternizing Protestants were getting beyond the childhood stage when we are willing to flatter ourselves into

believing that oratorical exaggerations about the glorious unity of Christendom are to be accepted in lieu of an heroic determination to accept in concrete cases the application of a working comity between the churches. Our denominations have served, we may believe, a divine purpose as evolutionary forms of Christianity, but God is unmistakably calling upon us to rise above these differentiations to a deeper devotion to the essence of the religion at whose altar we have made our most holy vows. Under the guidance of the Men and Religion Forward Movement the men of our churches are finding how comprehensive is the work of Christ among the sons of men.

All over the nation thoughtful Christian men are assembling in groups only to find that as they study the scope and program of the Movement and apply its plans to local problems they have indeed been brought face to face with a job for men. The teams who have passed rapidly up and down in the land have set deep into the ecclesiastical earth the plows of the movement and much ground that was fallow has been broken afresh and thereby opened to new and, in some instances, radical readjustments to modern duty and service. Thank God for this mighty interdenominational impact and under its touch with other kindred movements may the Church of America move upward and onward to an efficiency which shall adequately meet the crying wants of this crisis age.

IV

CHRISTIAN COOPERATION IN HOME MISSIONARY WORK

The spirit of Christian unity has worked naturally and remarkably in foreign mission fields. Is there any reason why it should not work as naturally and remarkably in home mission fields? If the American Presbyterian and English Baptist missionary forces in Tsi-nan-fu, China, can join hands in united activities and establish (as they have done) the United Protestant church in Shantung Province, why cannot American Presbyterians, Baptists, Methodists, Episcopalians or Congregationalists do likewise in the United States? Is there any reason save that the church at home is less ready for united service than the representatives of the same church abroad? Or in other words, at home we are close to the sources of denominationalism, environed by its traditions, practices, prejudices and differentiations. The time has come however, for candid consideration of the subject. An awakened laity means an advancing unity, and the way for intelligent action should be cleared.

In treating of Christian cooperation in home mission fields these points are outstanding: (1.) The need of unity; (2.) Some attempts to promote unity; and (3.) Proposed methods of cooperation and united service.

1. Need of Unity

Home mission work, as here defined, covers all work of church organization, sustentation or construction aided by appropriations of missionary funds, whether through home mission boards, state organizations, or city mission societies. It includes the rural and village churches of the Eastern states as well as the newer work on the Western frontier. As to the need of closer cooperation and practical combination in all this work the facts admit of no question.

In home mission fields there is both *overlapping and overlooking*. Many fields have been denominationally over-cultivated, while many others have been utterly neglected. The amount of overlapping may be exaggerated, but while there is any there is too much. Certainly the overlooking has not been overestimated. The "neglected fields surveys" are just beginning to make known the vast areas of our country which are as destitute religiously as are the jungles of Africa.

Overlapping. Take an extreme instance as an illustration of conditions to be remedied. In a certain Arizona town of a thousand inhabitants, possibly 800 of whom might be old enough to attend church, there are reported to be seven churches, all receiving aid from different home mission boards. Two of the churches belong to the same denomination, one to the Northern and the other to the Southern branch. Not one of

them all is such a vigorous church as the community needs. Two good churches, ably manned, one for the American and one for the foreign-speaking population, could replace the seven with advantage to the community and advancement to the cause of Christianity. This condition involves waste of missionary funds. That seven small interests in one town should draw mission money while seven places of equal importance have no Protestant church or regular service at all would seem to call for radical change. While this is given as an extreme case, there are hundreds of instances East and West where communities, rural and village, are overchurched. There is enough overlapping in every state canvassed to call for readjustment and redistribution of missionary appropriations. The home mission leaders have been wise to see that as the facts become known to the laymen, it will not be possible to secure the needed supplies of money for home missions unless rational, businesslike cooperative methods of administering the resources are adopted.

Overlooking. The effect of the revelations of religious destitution, resulting from actual school-district surveys, is described as cumulative and appalling. The strictly rural regions are fearfully neglected. In one state investigated, 60,000 to 75,000 of the population were reported as living five miles or more from a church.* A section in the northern part of that

* Neglected Fields Survey.

State, 40 x 400 miles, has been homesteaded during the last two years and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that state, thus thrown open, will be occupied in the next five years. One rich valley, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, has but one church. In another state fourteen counties show but three permanent places in each for worship. One county in still another state has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same state has a purely rural population of 18,000, yet only two or three of its 65 school districts have regular services; both of these two counties, though not in Utah, are largely Mormon. Literally thousands of foreigners in all of the states surveyed never hear the Word of God. Thousands of Indians were found who are sun-worshippers and pagans, and have never heard of Christ. Buddhism, moreover, is aggressively propagating itself from San Francisco, Los Angeles and Seattle as centers, and Buddhist temples are being erected in our land. Here also Christianity has now to meet the religions of the Orient. Yet it was reported that "young people live to maturity and die, within thirty miles of San Francisco, with no religious privileges." The facts therefore disclose a vast home mission territory which needs everything that the Men

and Religion Forward Movement has to offer, and one thing more—for it needs, first of all, churches organized as a working center. Evangelism must fruit in some kind of organization in the neglected communities. And here the principle of Christian unity should come into fullest play. Only so can these fields be occupied effectively.*

2. Some Attempts to Promote Unity.

By far the most important advance made in the direction of unity in home mission work was the organization, in 1909, of the Home Missions Council, which includes in its membership the leading Home Mission Boards and Societies of the United States. While its object is not legislative, it was a great thing to bring these different denominational bodies into consultation and cooperation, and the result has already been significant. For one thing, a home mission campaign of information and inspiration was planned, with meetings at strategic points throughout the country. Then a series of state surveys was undertaken, in order that there

* The migration westward and into Canada from the older settled portions of Iowa, Nebraska and the Dakotas leaves many places with two or three churches that can no longer sustain themselves. Here there should be federation, and must be if the cause of Christianity is to advance.

In Wyoming a recent census has revealed that only 7 per cent. of the population belong to the Protestant churches, while 8 per cent. is Roman Catholic. The remaining 85 per cent. is outside of church membership. This indicates the amount of united work that needs to be done. In Montana about the same proportions would be found, with a still larger area of religious destitution.

In Idaho one county with 28 school districts has only one resident preacher, four preaching stations and eight Sunday schools. Another county with a rural population of 10,000 is without a single regular rural preaching station. In still another county, with 18,000 population, there are only four regular religious services.

might be accurate and definite information concerning the present conditions. Fourteen or more western states have already been canvassed, and surprising facts have been brought to light. Consultations have been held in the principal cities east and west, with a view to learning from the leaders in the various states what practical steps may be possible to secure the cooperation needed. The one thing in every mind has been the need of getting closer together, and in some way putting an end to a sectarianism that means weakness, deterioration, and either needless division or pitiful destitution.

In the Report of the Survey Committee, which was adopted by the Home Missions Council, the conclusion is as follows:

"It will be noted that our recommendations are not in the direction of union churches, missionaries or missionary societies, but in the direction of practicable cooperation involving increase rather than decrease of denominational activity. The course of the Home Missions Council is clear. Our one business is to push the Christianization of America through the established church agencies. Cooperation is essential in doing this. Keeping the issues clarified and simplified, so far as we are concerned, we should follow a steady policy and adopt vigorous measures for accomplishing two ends: one is the prevention of wasting, by competition, missionary funds, workers and interest; the other and paramount end is the establishment of ef-

ficient cooperation among evangelical denominations so as to meet the unmet spiritual needs of America and bring about the establishment of the Kingdom of Heaven here." *

Thus it will be seen that a decided step forward in the direction of cooperation has been taken by the representative missionary organizations of the denominations. They will go further when the laymen demand it. Of course practical difficulties arise when actual conditions are to be dealt with. Generalizations about unity and cooperation are easily made in platform addresses, but when it comes to particulars the denominational factor enters, and local church relationships must also be considered. The denominations will move as rapidly as the great majority of their laymen move, and no faster; but the laymen are likely to move rapidly, when once the facts are known and interest is keen. The King's business has not always been done in a businesslike way; and the Men and Religion Forward Movement should stand firmly for reform at this very point, and for reform to the extent required. This much has been accomplished already, that a proposal to engage in competitive denominational missionary work could not carry today, but would be regarded as unworthy and disgraceful. A quarter century review shows a marked advance in comity, cooperation, comradeship and cordiality—all making for Christian unity in the future.

* Neglected Fields Survey.

3. Practical Methods of Advancing Unity

What more can be done to promote cooperation in the home mission fields?

(1) The Principle of Comity can be fully established. The Home Missions Council has proposed this with regard to the Indian fields not yet cultivated. The matter is approached in the right way, in council. Here are so many tribes not now being evangelized or touched. The Methodists will agree to become responsible for mission work among one tribe, the Presbyterians among a second, the Baptists among a third, and so on until every tribe has some missionary body that assumes responsibility for its evangelization.

The same principle can be applied to the neglected frontier fields. The Home Missions Council also proposes to do this, as soon as practicable after the regional surveys are completed. The next step will be to "promote cooperative meeting of unmet needs by allotment of unoccupied fields." The same principle of allotment is proposed for work in destitute logging and mining camps and among foreign-speaking peoples.

In these most important steps the Home Missions Council should have the enthusiastic support of the laymen. It must not be supposed that such radical changes can take place without serious opposition, based on conscientious conviction, which must be dealt with tenderly. It is

the duty, therefore, of those who feel strongly that advance is imperative to support the men who are leading in this great work of uniting the forces of the Christian Church, realizing that a divided Christendom is now not only a reproach but a perilous weakness in face of massed forces in opposition.

(2) The practice of allotment increases denominational responsibility and secures the organization in a certain territory of churches of a particular denomination. The chief question will arise as to conditions of membership in such churches. While union churches are generally regarded as undesirable, because they lack definite affiliation and hence suffer loss, it would seem essential that if denominational bonds are to be maintained, the basis of membership should be broad enough to include all who accept Jesus as Saviour and Lord. Members of evangelical churches should be received on their letters as members in equal standing and be banded together in fellowship. If any denomination holds that it could not conscientiously permit this mixed membership, it is a fair question whether it should accept the allotment plan, since it would seem unjust to shut out other denominations from a community and then refuse church membership to their adherents.

(3) While allotment may be made in new and neglected fields, where there is no existing church, some other method must be followed in overchurched communities. In this case two

or more churches must be induced to unite their forces. Here again the question arises, what shall the united church be? If it affiliates with the denomination that was strongest before the union, what shall the terms of the new membership be? Two plans are suggested as practicable.

(a) One that has been tried in older communities, as in Maine and Vermont, is that of the federated church, in which the members unite under a simple covenant, without surrender of denominational convictions or severance of outside denominational relations. The Methodist group, for example, remains Methodist in conviction, sympathy and alliance; the Congregational and Baptist groups do the same; but all worship and work together as one body in Christ. The Baptist, by the very fact that he is such, bears sufficient witness to his conviction concerning that initiatory rite, so that he has not compromised his conscience by entering into a working church relationship with other Christians, who are as free as he in regard to their particular denominational views. Those who desire a full liturgical service would feel less at home, but could have special services arranged, and one probable outcome of the union would be the adoption of a modified service of such liturgical character as all would approve, which would be a distinct gain in many churches where the worshipful spirit needs to be cultivated. Missionary contributions could be made by the groups to

their own denominational missionary boards; and the pastor would bring his missionary messages from the world field, covering the work of all the denominations. What denomination the minister belonged to would rest with the church. If missionary aid were required, the Home Missions Council might deal with the matter, or it might be settled under the principle of allotment, the missionary contributions going to the denomination whose Home Mission Board made the appropriation. But ordinarily such federated churches would be able to sustain themselves. In rural and small village communities especially the federated church seems a practicable way out of weakness into strength.

(b) Where objection is raised to a mixed membership on the federated plan just described, an alternative plan is that of a cooperative church whose members retain their denominational membership in a neighboring church, and thus sustain a dual church relationship. There is no more difficulty in this than in being a member of the church and of the Y. M. C. A. at the same time. For example, a member of the Presbyterian church in A. becomes a member of the federated church in X., where he is living, but does not withdraw his membership in A., and pays something there still as a non-resident member. His new relationship is perfectly understood. The same thing is true of every other member. This retains a personal connection between the members of the cooperative organization and

their denominations, and ought to obviate obstacles found in the other plans. Delegates could be sent from the cooperative church to any denominational gathering.

4. Concrete Illustrations

Take a concrete case for illustration: A little village in New England, with a population of about 300, and perhaps 200 more people in the contributory farming region, had three churches, Congregational, Baptist and Methodist, the oldest dating back seventy years. Two of the meeting houses were small and shabby, the third more modern and of fairly good accommodations. Through death and removal the membership had become so impaired that none of the churches was able to maintain a settled pastor without missionary aid. This had been given for many years to two of the three—one of them indeed being organized by the help of a missionary board, when only eight persons could be found for constituent members. Only one of the three churches had a regular minister for the whole of his time, and additions were few. Religion was on the down grade in the village, and the young people only came to church of a Sunday evening as they would go to a show. This was the lamentable situation when a young man was called to serve one of the churches during the summer. He was a theological student trained in the new methods of service. He studied the conditions, and soon proposed Sunday afternoon

open air meetings, in which all the churches should join. He organized a chorus choir, and in a few weeks religion took on a new aspect in the place. Without following the details, it may be said that one step followed another until the three churches, whose members had become well acquainted through the union service and the joy of a common advancement, voted to try the experiment of a federated church. Without giving up their separate existence, they merely entered into a cooperative working plan, each corporation retaining its officers and separate membership, but combining in work and worship with a joint organization and representation. The young man who had brought about the change was called to be pastor. That he belonged to a certain denomination proved no hindrance. He was the man they all wanted. It was agreed in the articles of union that candidates for membership should elect to which of the inter-church groups they would apply for admission, so that denominational relations were not affected. If question was raised as to baptism, it would always be easy to call in a neighboring pastor for the ordinance, if desired.

What is the result? After five years, it would be impossible to get that country community to go back to the old order. The best meeting house was taken for the cooperative or federated church. An evangelistic spirit prevailed from the beginning, and soon conversions came to bless the union. The church became the center of

community interest, and the young people's society, the men's brotherhood, the Sunday-school, the missionary circle embracing both home and foreign missions, were thoroughly organized. Schoolhouse services were held Sunday afternoons in the neighboring districts, the meetings for the most part being conducted and addressed by the laymen who were developed by the live pastor for this service. No friction has arisen between the church groups. Experience has demonstrated that denominational conviction does not necessitate division. Missionary contributions are made to the various denominations represented, and the missionary cause is vigorously presented by the pastor, with result that the contributions of this one church to home and foreign missions exceed by 400 per cent the combined contributions of the three churches in the days of their separate struggle for a weak existence. And last, but not least, this church neither asks nor receives a dollar of outside aid, but is self-supporting and self-respecting.

This is an example of what ought to take place in a thousand commnunities in the Eastern and Middle States where home mission money is helping divided weakness to survive. It has been accomplished without the compromise of conscience or conviction, simply by allowing essential needs of the whole community to outweigh non-essential obstacles to unified Christian work.

See how cooperation would work in a new

western community, where as yet there are no religious services. The settlers to a considerable extent have church membership back in the old home churches, but no one denomination has members enough to attempt a church organization. What shall be done? If the Baptists, having a dozen members, decide to organize a church with help from the State Convention, that will mean that church membership will not be possible for the other members of evangelical churches unless they are willing to be baptized by immersion. Of course they will be welcomed as workers, but the consciousness of non-membership will prevent that full fellowship that is essential if in such a place the church is to be a center of power. If the Methodists or Congregationalists have the larger number and decide to organize, they will accept all the others into membership without rebaptism, but the Baptists will have the same difficulty in entering into the Methodist church that they would experience in admitting the Methodists to theirs. Some principle of cooperation must be applied that will overcome this difficulty, which would arise also in the case of any other denomination that should decide to organize by itself.

Put this instance also into concrete form, illustrating what might come to pass repeatedly, if the cooperative idea were put into practice. The village of B. in Wyoming has 500 people and is surrounded by a farming community, with a large proportion of Scandinavians. There are

perhaps 300 people who might be reached by an English-speaking church. Several attempts have been made to organize by one denomination and another, but nothing permanent has come of it. There are a number of Congregationalists, Methodists, Baptists, Disciples and Episcopalians in the community; but not enough of any one denomination to form the nucleus of a church. A Sunday-school of a half-way sort has been started through the efforts of a good woman who cannot bear to have the children utterly uncared for, and occasional Sunday services have been held by traveling evangelists or missionary visitors. One of the latter, who has caught the vision of cooperation, is touched by the religious destitution, and spends a week in the place, visiting the people and at length calling them together to talk over the situation. He places before them the federative or cooperative idea, with the different plans possible, and proposes that they organize a cooperative church, which shall preserve the rights and relations and affiliation of all, yet band them together in a working church and secure for the community a good pastor. He leaves to them the choice of the plans proposed, and asks them to take a week to think the matter over carefully, agreeing to stay with them meanwhile and hold special services. The idea takes, and as it is discussed the whole community is aroused and interested. The visitor boldly proposes that a fund for a meeting house be started, and shows the plans

for a modest house, suggesting that much of the work can be done voluntarily. When the week is up, the religious interest has taken hold of the people, who realize how much they had been missing by letting Sunday pass unheeded, and there is a hearty and unanimous vote for organization. A canvass has been made to see how much could be raised for the support of a pastor, and the result is surprising to many. The evangelist agrees to see the new church on its feet before he leaves the field, and does so. The utmost harmony prevails. Individual convictions are respected, but seem to form no bar to closest fellowship; while the fact of union in service and of a common tie in the Master engenders the kind of Christian sympathy that flowers in finest service and truest brotherhood. This church is an object lesson in the community; and one of its first moves, when it has secured a pastor, is to help the Swedish population to have a service, offering the use of the federated church on Sunday afternoon.

Just this is what ought to take place in a thousand newly settling communities throughout the West; and it is this kind of cooperation which the laymen can stimulate and support.

Thus the federative or cooperative principle solves the problem, and immediately draws the interest of all. That is a point to be emphasized. The organization of a church on the federative idea attracts even those who are not church members. Sectarian or divisional movements cannot

win general favor in the present temper, while every interdenominational and broadly cooperative movement, like the Men and Religion Forward Movement, instantly commands public attention and approval.

5. The End to be Reached

The end to be reached is a cooperative work of the most vigorous and effective kind in every community in the United States; a work of such unity and power that there shall be no overchurched and no unchurched districts in our land.

Of course there will be difficulties. There always are in the way of progress. But none of them is insuperable, and most of them will disappear in the test of experience and before an earnest spirit of Christian love and a desire for the welfare of the whole community. In such cooperation in home mission fields is to be found the solution of the rural church problems and the salvation of the neglected fields.

One thing is clear. Waste of missionary funds should no longer be tolerated. The laymen who give the money should insist that the following principle shall in future regulate home mission grants: that no appropriations of home mission funds shall be made:

(1) To organize or help sustain a new denominational interest where an existing church sufficiently occupies the field;

(2) To help sustain two or more churches

where one would meet the religious needs, and where federation would make for strength and efficiency;

(3) To perpetuate conditions of overlapping and rivalry which prevent development of the church and of the spiritual life and highest welfare of local communities.

This principle is in accord with Christian unity and common sense. Its adoption and application by all missionary organizations of all denominations would in many localities decrease the number but increase the power and outreach of churches, stop the squandering of missionary funds, put the church on a new basis of brotherhood and service, check the criticism that has had too much ground for its hostile statements, and mightily advance the cause of Christianity in our land.

This Commission has thus sought to indicate some of the immediate steps which are possible and practical, not merely idealistic and theoretical. In the home mission fields there is a responsibility for the conservation of religious energy and the concentration of effort in planting strong churches in new communities, and supplanting weak ones with one strong one in old communities. Moreover, we shall never be able to evangelize the foreigners who are coming into our country unless we have a united work in their behalf. Their presence is an added and imperative reason for the closest cooperation of all the Protestant forces in missionary effort.

The Men and Religion Forward Movement may well be the advance herald of a practical church federation or cooperation that shall in time by natural and inevitable process—through fellowship in service and the common bond in Christ—work out the final unity of the Church of Christ.

V

THE INFLUENCE OF FOREIGN MISSIONS IN UNIFYING THE CHURCH

We deal only with Protestantism and the interrelation of its missions in the non-Christian lands.

The early days of missions, for one hundred years, and more, were largely taken up with the planting of missions in the world-field. So wide was the field and so small comparatively the forces at work, that little overlapping was possible and miles intervened between mission stations. Cities may be excepted in this statement as from the first, several of the leading societies were more or less closely associated in their work in the great centers of the East.

As missions multiplied and began more fully to cover the territory and as Christian converts and Christian workers increased, the divided state of Protestantism became more evident and the difficulties arising from members and workers of the various missions grew with hindering rapidity, threatening the growth and welfare of the Christian Church. The effort to show our oneness of aim and purpose, in face of our separateness of attitude and government, was attended with constantly growing difficulty.

"If you are one in Christ, why these various standards?" was the most natural question.

Then too, the greatness of the task to be done and the need for, and value of, cooperation for its accomplishment, challenged the missionaries to face our denominational problems and to study the whole situation from the standpoint of our common heritage and common faith, rather than from the viewpoint of our denominational peculiarities. Differences were lost in difficulties. So great a task as the winning of the Gentile-world to Christ, became the best corrective of our proneness to rest on anything short of the strongest elements in our faith—those on which we practically agreed.

I

The efforts put forth on the Foreign Field looking toward Christian Unity may be briefly considered In the world-field it has been a tacit principle that the work being so vast, the Church should "divide and win." This delimitation of territory among the various missions only put off the day of unifying the forces. It was urged, not without reason, that the field be parceled out among the denominations. By this plan, certain territory was assigned to a definite class of workers. At best this could not settle the question; and sooner or later converts were bound to come together.

In India the opinion was again and again affirmed "that territorial divisions should be maintained" and "the principle of division of labor and of Christian comity should prevent any so-

ciety from unnecessarily encroaching upon the work in areas which are effectively occupied by another Society." The same view was held in China, Japan and other non-Christian lands. But the difficulties in the way find expression among those who hold, "that those who belong to a church have the right to the ministrations of the church to which they belong." It would be a council of perfection indeed could there always be "consultation and combination on the part of the missions of different churches." Then overlapping would be avoided. A delimitation of the field and equitable posting of the forces would greatly help forward the accomplishment of the work of evangelization, but once the field is covered and those evangelized begin to flow together, the difficulties of our variant views on church order and doctrine are made to appear.

Efforts are being constantly put forth to settle those great problems. In the great fields of India, China and Japan, where the territory is being fairly covered, as well as in Africa and the islands, agreements are being made by which church members, with their consent of course, are handed over from one mission to the neighboring one, and the Christian teachers, preachers and workers of all grades are likewise received only after consultation and conference. To the practical solution of this difficulty nearly all missionaries have agreed, with such limita-

tions as they deem proper to make under existing circumstances.

In a yet wider manner the conferences held among the representatives of the divided Protestant forces of our missions have been setting up more or less authoritative arbitration tribunals, which with the consent of the parties at variance and sometimes without their consent but in the interests of the general work by way of recommendation, have helped to solve many difficult problems in inter-mission relations. Those tribunals have done splendid work, though they, too, are only an attempt to solve problems which lie deeper down and need other and more effective treatment.

2

There is a unity secured by the general interdenominational conferences on the mission-field, which have been most influential. In all the great foreign fields the missionaries have come together to discuss their common task and the best methods to meet it. During such conferences the fine spirit which was developed through conference and fellowship revealed to those from churches whose order and development were widely distinct, how very closely related all the members of the Protestant family are. Differences which seemed very marked when separated, faded away amid the thought and planning of a common task and a common burden, as well as in the solution of the common problems.

At the same time, the real obstacles were found and showed themselves in many ways. Unity was often strained when the divisions of the great Protestant army touched on those outstanding differences which time has honored and the past sanctioned in our homelands. Every form of order and every doctrinal disturbance of the past easily obtruded themselves in the conferences and never were completely lost sight of, even in the most harmonious gatherings.

But certain outstanding facts were soon discovered. There were elements that coalesced in every land. They were naturally drawn together, through common order, or national and doctrinal agreement. They even leaped over national barriers. They revealed themselves in a thousand ways, and they soon learned to speak the same thought in the same way.

3

On all sides, however, the influence of the conferences manifested itself in practical cooperation. The work of Bible translation and distribution; vernacular tract preparation and distribution; the preparation of missionaries and native Christian workers for more effective work by examinations within language areas; the establishment of joint medical and educational institutions and the broad, social and philanthropic work undertaken by all missionaries—in these and in many other ways there has been cooperation and a fine spirit of harmony manifested in our variant Protestantism.

4

The most encouraging condition of the case of Christian Unity in the foreign field, may be learned as we contemplate the advance made in the union of families more or less closely related. Union and federation have revealed themselves, as was to be expected, among those denominations whose polity, ritualistic practices and doctrinal teaching are more or less similar. Presbyterian, Methodist, Congregational, Baptist, Episcopal and Lutheran bodies, while differing in many ways, are each finding their common standards and are forgetting the differences which separated them. It is true that these names do not always connote the same thing, either in church order or doctrine. Various variant elements are found under each title. But on the foreign field all Presbyterial bodies stand for the same general order and thought, and have found their common standard and have even reached out toward others in union of effort, if not organization.

The Baptist bodies hold, in a more exclusive fashion, one distinct practice from other Christian bodies, but they can easily join in one great body and are rapidly doing so on the foreign field.

The Episcopal bodies, emphasizing church order, with greater or less strictness, stand more or less alone, but are beginning to work toward a common end.

The Lutheran bodies, largely separated by linguistic differences, are coalescing.

The Congregational bodies are in a position to meet and become part of a larger church in which Presbyterial ideas even are allowed to prevail. Attempts are being made to rally the forces under a great constructive scheme with a willingness to subordinate denominational shibboleths and sink them in the deeper truths of the Kingdom.

In the China Centenary Missionary Conference (1907) it was determined to advance toward the establishment of a Chinese church and a committee was constituted to further its accomplishment. Missionaries from all divisions of the Protestant church united in this movement to work plans of coordinating Protestantism in its church life.

In Japan various efforts are afloat to unify the churches.

In India the most noteworthy efforts were made at Jubbulpore, when bodies of Presbyterians, Methodists, Congregationalists, Friends and Christians, resolved "prayerfully and earnestly to consider how a comprehensive scheme of union may be devised that will permit the evangelical denominations in India to express and represent, and thereby increase, the measure of spiritual unity that already exists among the loyal disciples of the Lord Jesus."

A doctrinal basis was agreed to, which binds all who join the federal union. It runs: "All

Churches and Societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the Word of God as contained in the Scriptures of the Old and New Testaments as the supreme rule of faith and practice, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith, shall be eligible for fellowship in the Federation."

The Lutheran missions of the Continents of Europe and of America, which do so large a work in India and have gathered more than 250,000 converts into the Church of Christ, at a late meeting in January, 1912, adopted resolutions to be considered by their boards looking toward one Lutheran church in that great field. They agreed to work for United Lutheran Colleges in the same language areas and a United Theological College at Madras.

In fine, from out the whole non-Christian world among missionaries of all the Protestant denominations, there comes an increasing demand to permit the federating, if not unifying, of the forces of Protestantism, for more united and effective advance on the great non-Christian world. It is not the province of this paper to state what advantage this would be in the doing of missionary work. Some have thought it would double the effectiveness of the impact. Be that as it may, missionaries of every name recognize that there would be great advantage

accruing, and as a result they have not only established a clearer bond of union within their own families, but also have reached out toward those with whom they do not agree so nearly in order or doctrine.

They are all animated with this broad idea at least, that without minimizing their differences, without insisting on their variant conceptions in form or ritual in worship, without unduly emphasizing their various forms of government, they desire that an earnest attempt be made within every great Gentile nation, on the broad basis of historical Christianity, to work toward a united church. The element which each nation shall contribute to this must be carefully considered in reference to the true interpretation of the Bible and God's revelation in Christ Jesus. It is not necessary to presume either on the one hand that there must be such liberty granted as will disregard the historical development of Christianity in the past, or on the other, that the national church must be in leading strings to the past. The Church has too rich a past to be overlooked in the erection of the new Church of China, Japan or India. But she dare not so insist on the past that in form or order or doctrine she throttle the great Protestant principle of the liberty of conscience and free development. It would be as unfair to the growing Church to permit her to fall into every error of the early Church, as it would be unwise and foolish to

expect her to follow every denominational peculiarity of our Western Church.

Conclusion

The ideals held contemplate a unity which shall be realized through the missions in the native church on the foreign field, in the following way:

1. A Protestant church which, as its first objective, shall be the uniting of those denominations whose polity, ritual and doctrine more or less agree.

2. Then these unities of the families in the native, national churches shall next combine in a larger union, without sacrificing anything essential to the life and development of the Church in polity, ritual or doctrine, as drawn from, and taught in, the Holy Scriptures.

This would be a virtual union of Protestantism and an organic union of our Protestant denominations on the basis of a sound interpretation of Scriptures, and the adoption of an ecumenical creed in which all the essential truths of Christianity shall be confessed.

It is safe to say that no union is desirable which demands the surrender of that which is essential to the body of Christ—His Church.

3. When Protestantism is thus united, there shall still remain the great task of uniting the Latin and Greek churches, with this United Protestantism.

Christ's prayer will not be fulfilled until all

they who confess Him shall be *one*—and the whole Church shall be joined in its great Head and live His only blessed and holy life.

But it seems to us it were not wise or reasonable to work for union or Christian unity with the Latin and Greek church, until the divided forces of Protestantism shall have removed the reproach of its own schismatic state, and be able to present a united Protestantism as a basis for the larger union with all who name the name of Christ.

VI

THE GROWTH OF THE IDEA OF CHRISTIAN UNITY

The greatest issue of Christendom today is the union of all believers into one flock, as there is one Shepherd, and this idea has been fundamental in the entire history of Christianity, although at times it has been less emphasized than at others. It goes without argument that the normal condition of Christianity is unity. It was so in the early Church. Pharisees and Sadduccees, Jews and Gentiles, Greeks and barbarians became one in Christ, for the spirit and genius of Christianity proclaim a universal brotherhood.

The Apostle Paul condemned the threatened division in the church at Corinth and, to the church at Ephesus, he wrote: "Walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all." It was a magnificent program and the apostolic period closed with the Church in its purity and strength and beauty. In the first

centuries immediately following this period, there were wide differences of opinion and policies, but as Origen and other Church fathers were accustomed to say, "Nevertheless, we are one in Christ." To them the unity of believers was as much a part of the divine program as the death of Jesus on the cross and His resurrection from the tomb. It is likewise coming to be so with us in this day.

Since Christianity started neither from theological ideas nor from ethical principles, but from the personality of Jesus Christ, to be in possession of its original power it must go back to that personality and this idea has been the opening way to many movements looking towards Christian Unity. From the fact of Christ, the Church of Christ was started on the day of Pentecost and its purpose is to witness to the world that Jesus is the Christ, the Son of the living God, for in none other is there salvation. Great responsibility is resting upon all believers at this time, especially since missionary activities are greater now than in any period in the history of the Church and, at the same time, it has never been so manifest that our divisions are the greatest hindrances to the achievements of missions, both in the home land and on the foreign field, not to speak of the evil of division in hindering the attaining of the highest spiritual development.

These conditions are more generally and earnestly felt by leaders in all communions today

than at any time since the first centuries. The idea of Christian unity is confined to no single communion, but it appears that under the leadership of the Holy Spirit, it is finding place in all communions and is sweeping around the world with an enthusiasm among believers awakened by no other theme. For a long time, many attempted to justify the divisions of Christendom and argued warmly for their continuation as a necessity for the propagation of Christianity, but those are exceptions now rather than the rule. Unity has on it not only the mark of that brotherhood necessary to the conquest of the world, but genuine common sense. It is folly to overlap each other's fields and conduct rival establishments, when the spirit of Christianity is comity and brotherhood. As Protestant evangelical believers, upon the great fundamentals of Christianity we are agreed, and the things that differentiate us are largely matters of opinion and consequently they do not have to do with the vital things of Christianity. Both on the foreign fields and in the home land, friendly conferences are being held to find a basis upon which similar communions may either unite or cooperate for Christian service and these conferences are yielding most satisfactory results. The necessity is too evident to all candid and sincere seekers after truth to hesitate in seeking a way to practice brotherhood in this sacred fraternity established by the death and resurrection of the Son of God.

Those conditions that made divisions in former years are either no longer living issues or, in the minds of most believers, they are no longer issues of such character as to separate brethren of the common faith. We would not detract from the faith and the conscience of those who figured in the circumstances surrounding the various divisions. Most of those leaders were true, brave and conscientious men in the house of God, before whose memories we stand with unsandaled feet, but new conditions, both in and out of the Church, face us now with their widening opportunities and great responsibilities.

We are getting new view points. We are seeing conditions more clearly than ever before. We are getting away from prejudice, and feeling in our own hearts that all who have surrendered to Jesus Christ are really our brothers, irrespective of their creeds and names. And too, we dare say that if many of those great leaders of the past were alive today and surrounded by these new conditions, they would be the brave and fearless leaders in this present day forward movement for a united Christendom, just as they were leaders for distinctive doctrines or polities in the past. Their doctrines were established in the consciences of men and many of their polities have likewise attained some success, but many in divided Christendom are seeing now that a more powerful issue is facing us than ever before, and so the call for

unity comes from every quarter of the earth and love among Christians is becoming more practical every day. Communions that were so antagonistic to each other a few decades ago, that there was no intercourse between them, are today exchanging courtesies with fraternal and sincere expressions. Even more, some of these communions have already united and others are holding conferences to that end. A new language has arisen in Christendom and the roots of its words are love and service. Members of one communion are speaking more honestly and kindly of other communions than ever before. Harsh and unkind criticism of one communion by members of another communion receive but little support in this day among believers. Many are feeling that such departure is as much a heresy as to deny the divinity of Christ. The tides of spirituality are rising in the hearts of believers. Love was the badge of discipleship that Jesus gave His followers when He moved among them through the villages and cities of Judæa, Samaria and Galilee. "By this shall all men know that ye are my disciples" was one of His golden sentences and today great companies of believers are listening with keenest interest to these words and are sincerely looking through the mist of past controversies and present day problems in order to line up together as brothers of a common cause.

In the heat of theological controversies, believers forgot, but we are seeing afresh what the

early disciples saw and love for all brethren is becoming a chief part of the life of Christendom. So much so that frequently it is a matter of indifference as to what communion a believer is identified with, for in proving his identification with Christ, he is brother to every disciple of Christ in all the world. As the spiritual life of the Church rises, divisions sink and never since the great divisions of the sixteenth century have denominational lines been so faint. Here and there are reactionists who are devoutly building up their falling denominational fences. We must expect this. It is only the protest of a dying error. The larger and better sentiment of the Church is moving towards unity. Both the mind and the heart are committed to the wisdom of it.

The task of preaching the gospel to the whole creation is too great and too difficult for any one body of believers to dream of accomplishing and the impossibility stares the divided Church in the face, while the open door of truth and union is the only road to triumph, for disunion is weakness, but truth and union are omnipotent. It is now being felt by hosts of believers that the very existence of division among us is an assault upon the fundamental principles of our common faith. Our apology for it is seen in our attempts to break with the past and to seek for that brotherhood, which alone supplies the longings of the Christian heart. It is not how this problem was faced

even a decade ago that so much interests us, as how we are facing it today. From multitudes in many languages comes the conviction that division locks the wheels of Christian progress, destroys brotherhood among believers, affects the spiritual growth of the individual Christian and weakens the cause of our common Christianity.

Ever since its establishment there have been in every generation sincere voices lifted in appeals for the union of the Church of Christ and especially since the great division that attended the sixteenth century Reformation. In the very beginning, conferences were held between Roman Catholics and Reformers and between the various bodies of Reformers. In 1553, John Calvin wrote Archbishop Cranmer that if necessary he would cross ten seas to bring the separated churches of Christ into one body. Division weighed heavily upon the hearts of the great reformers. They saw both its weakness and its unfaithfulness to the Lord Christ, but other issues predominated in the discussion and the idea of Christian unity received secondary consideration. Definite proposals, however, have been made from the time of George Calixtus in the seventeenth century, who advocated going back to the creeds of the first five centuries as the doctrinal basis, down to Thomas Campbell of the nineteenth century, who advocated the abolition of all human creeds as tests of fellowship and the return to Christ as revealed in the New Testament. World conferences have been called

from the time of the Reformers in Scotland in 1560 down to the Episcopalians in America in 1910, who appointed at their convention in that year a preliminary Commission for a world conference on Faith and Order. Eighteen communions have responded to their invitation by appointing Commissions and at an early date these Commissions will meet in joint session to arrange definite plans for this world conference. It is significant too that without any knowledge of what the other was doing, on the same day that the Episcopalians were appointing their Commission for a world conference, the Disciples of Christ, in their National Convention at Topeka, Kansas, were appointing their Commission on Christian Union likewise for a world conference and sent greetings to the Episcopal convention, which were most cordially responded to both by their House of Bishops and the House of Deputies. The Presbyterians had already a standing committee on Church Cooperation and Union and that year the Congregationalists appointed a committee on Comity, Federation and Unity. A general sentiment has been awakened and never have there been in America so many sympathetic listeners to the call of united Christendom as today.

Individual efforts have been numerous, reaching back to the brilliant correspondence between the Protestant philosopher Leibnitz and the Roman Catholic orator Bossuet down to these days, when it has become the common talk of

the man on the street and in the store and in the factory. Books and tracts have been sent forth pleading for a united church, from Richard Baxter's "True and Only Way of Concord of all Christian Churches" down to the publication of this volume, and the last year has witnessed a marked increase in the publication of literature on this subject. Organizations among Protestants have been started, looking towards a closer fellowship, from the Evangelical Alliance in England in 1846 down to the Federal Council of the Churches of Christ in America in 1908. The bringing together of Christians from these various communions in these organizations, especially in the last named, has quickened a spirit of unity so that the idea is daily strengthening the conviction of the necessity of a united Christendom.

The International Sunday-school lessons, the Young Men's and Young Women's Christian Associations, the Christian Endeavor Society, the Student Volunteers, the Laymen's Missionary Movement and the Men and Religion Forward Movement, and social settlement work among Protestants, and temperance organizations among Protestants and Roman Catholics are unconsciously making great and permanent contributions to this idea. Its practicability was never so manifest and, in these various associations of Christians, many are seeing that the principles of Christ are controlling in the lives of others as well as in themselves. Prejudice

and bigotry are giving way to the advance of holy relations between believers. Joint meetings of communions are being held today that could not have been held ten years ago and there is a growing interest on the part of all believers in general Christian work that cannot be denied. Believers are seeing that Christianity is the religion of humanity and that Jesus identified Himself fully with the human race. Consequently economic problems and those of social service are likewise forcing believers to see that God's program is a brotherhood unscarred by factions and divisions.

The last decade has witnessed a more rapid advance to this idea than any time since the beginning of the Protestant Reformation. The Men and Religion Forward Movement has been both an influence and an opportunity to this end. Christian men of various communions have worked shoulder to shoulder, without selfish concern of the communion with which they were identified, and keenly alive to the call of Christ and the needs of humanity. They have stood close to Christ and looked together upon the great white harvest fields. They have prayed together and then gone forth to the unfinished task of the Church in seeking the redemption of the world. These are our leaders and as they stand in the forefront they are calling upon the churches to close up the breaches and march solidly for the world victory.

This is not a passing sentiment, but is a

grounded conviction and men everywhere are responding to it with a loyalty that has in it the prophecy of conquest. The tone of the religious press has changed to the spirit of a broader fraternity and many of our leading religious journals are giving space to the doings of other communions frequently with comments and endorsements. Pulpit utterances are being characterized by courtesy when reference is made to other communions. Sharply drawn differences are fading and, instead of trying to show how far one communion differs from another, the desire now is to seek those similarities that the communions have in common. We are today magnifying our agreements and minimizing our disagreements as never before. The spirit of differentiation is sinking before the rising spirit of similarity. Men are getting to see that neither position affects salvation, but that Christianity is broader than all the theories of men and that brotherhood is wider than all the creeds of Christendom.

The Centenary Missionary Conference in China in 1907 registered high in this particular. Both the missionaries and the native Christians expressed in unequivocal terms both the necessity and their earnest desire for Christian unity and all other centers of Christian activity in the heathen world have made their plea for brotherhood among all believers and in many instances have already combined their forces. The great missionary conference in Edinburgh sounded this

note in all the discussions and the responses were always cordial. The meeting of the Federal Council in Philadelphia in 1908 registered the Christian sentiment of America. Thirty-two communions representing 18,000,000 believers were present with delegates and the feeling of fraternity pervaded all the sessions of that gathering. The coming World Conference on Faith and Order will take us into still closer relationship. Movements like that of Men and Religion are emphasizing this mighty necessity. There can be no backward step. There is already a tremendous momentum. Too much similarity of vision, too much sincere desire, too much devout prayer have been accumulating in the years to lead otherwise than to a glorious consummation. The idea is growing. It must grow, for all growth that is not towards God and the good of humanity is towards decay.

Union prayer services, especially such as those suggested by the various church Brotherhoods, are joining into brotherhood the souls that pray together and some time in the calendar and somewhere on the road—we know not when nor where—the scarred, divided and imperfect Church will find the way to the united fellowship of all believers, for these and other influences are sweeping away the barriers and union shall become the irresistible expression of a spiritual impulse.

The embarrassment on the foreign field, rivalry instead of comity in the home land, the

increasing sensitiveness of dishonor to the great Head of the Church are forming a tide, before which no obstacle shall hinder its advance and there can be no other explanation of this rising tide than that the Church is getting ready for the answer to the petition of our Lord, when He prayed: "Holy Father, keep them in thy name, which Thou hast given me that they may be one, even as we are . . . neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that Thou didst send me."

VII

THE CONTRIBUTION OF THE MEN AND RELIGION FORWARD MOVEMENT TO CHRISTIAN UNITY

Christian unity was never an aim of the Men and Religion Forward Movement. It is, however, one of the most valuable of the many by-products of that movement. Because the Men and Religion program was too big and too comprehensive for any one church or denomination, and because the program was so plainly the program of the Master himself, all churches and denominations were invited into cooperation; and most of them were wise enough and unselfish and devout enough to accept, as the facts which follow encouragingly prove.

In the organization of the Committee of Ninety-seven, as in all of the preliminary meetings issuing in this organization, leaders of all churches were called into conference and official relation. Every local committee of One Hundred was made up of the strong laymen of the various churches of the community. The "experts," men who because of their previous success and manifest training and spiritual power, are themselves representative of many churches, though they were chosen not for this but for their efficiency.

Recognizing the fact that the goal toward

which we may all strive and pray is the organic union of Protestantism, provided that such union is not achieved at the expense of vital conviction or evangelistic zeal, the Men and Religion Forward Movement compelled us all to ask, "But meanwhile what?" Manifestly, until there can be union, there must be effective communion. Until, or unless, the churches and denominations can attack as a unit the problem of world evangelization and the religious nurture of the generation, there must be found a way to avoid competition and hindering friction as the separated sons of God go forth to war. The salvation of individual souls can be continually accomplished, and in even a vastly larger way than now, by independent evangelistic churches; but the salvation of communities and states and nations is too tremendous a task for sectarianism. If society is to be regenerated and government rescued from the grasp of greed and the individual members of all classes of men given a man's chance—if the little children of the poor are to be liberated from the murderous slavery of the sweat-shop and the little children of the rich saved from the worse slavery of Christless complacency, and all alike brought to a practical acceptance of the brotherhood of man, the Fatherhood of God, and the personal and social Saviourhood of Christ, the churches must unite, at least in unhindered and unhindering effort.

Evidence is conclusive that no other cause has ever made so nearly unanimous appeal to all of

the evangelical churches in the cities visited as has the Men and Religion Forward Movement. Churches and ministers habitually unaccustomed to join in union evangelistic meetings and in other cooperative religious enterprises, have thrown themselves without reserve into this campaign. Differences and traditions were all submerged by common zeal for the success of the cause; and men accustomed to work apart, if not sometimes in competition, strove together in brotherly love, with no apparent concern for preferment or for spoils. If there were exceptions, they were not too numerous to prove the rule; and it is the testimony of the "experts" that wherever there was this fraternal unanimity, the local campaigns were glorious triumphs for Christ.

In united spirit and effort, evangelical Christianity can carry through in any community, and to the uttermost parts of the earth, the program of the Men and Religion Forward Movement, which is the program of the Man of Galilee for the men and boys of the world. Without such cooperation, the Church of God will continue to limp, and its claims continue to occasion little concern in the minds of those agencies and individuals whose iniquitous success is made possible alone by the comparative failure of the Church paralyzed by competitive sectarianism.

To both the chairman and executive secretary of each of the local committees of one hundred, the secretary of this Commission addressed in

February, 1912, a questionnaire on the Christian Unity results of the Men and Religion Campaigns. These officers were told: "Insofar as the campaigns have helped in bringing the churches together in service and in uniting the other Christian agencies in their activities, we hope you will help us by filling out the following blanks."

The questions were:

1. How many evangelical churches (congregations) are there in your city?
2. What proportion of these cooperated in the Men and Religion campaign?
3. Was there general cooperation on the part of the other Christian agencies in the community?
4. What effect in permanent organization of Christian forces resulted from the campaign?
5. Is there a perceptible improvement of interchurch fellowship and work following the campaign?
6. What has been the effect in these respects in the outlying towns to which your committee has ministered?
7. What churches or denominations have entered the movement that have hitherto stood aloof from such enterprises?
8. State as fully as you will any fact which would be helpful in bringing to the public the Christian unity results of the several Men and Religion campaigns."

For many reasons the replies to these interrogatories could not be expected to be unanimous or complete, but they are at least illuminating; and those cities not reporting were doubtless affected in much the same way as were those from which replies came. Personal observation by members of this Commission, and their individual participation in many local campaigns, confirm the facts that follow, facts taken from the answers to our questionnaire.

It is our deliberate conviction that if there had not been other bountiful fruitages of the Men and Religion Forward Movement, it would have justified itself, even if nothing had come from it except the harmonious, self-suppressing cooperation of Christian ministers and laymen everywhere in this most magnificent business, for they have unitedly undertaken for Christ more than in any single winter in a dozen generations past.

It is notable that of the over 5,000 evangelical churches and congregations in the towns reporting, more than 3,700, or 75 per cent, actually and actively participated in the campaigns. In many instances all of the really vital local churches went into the movement. In several cases every church but one cooperated, 62 of the 63 churches in one city, and in another 36 of the 37 churches worked together. The most striking report is that of a city of 150 churches, "every one of which participated."

That the fact or the lack of interdenomina-

tional unanimity is not geographical is indicated by such reports as these: Sixteen of Poughkeepsie's 20 churches went in while 80 of Birmingham's 90 churches participated. In Dayton, Ohio, every English speaking church took part, and in Washington 114 of the 184 white churches and 100 of the 150 negro churches united. Jacksonville, Fla., where, according to the Executive Secretary, "nothing in the way of a religious movement has struck the city with such tremendous force," and where "the laymen have had their vision of service enlarged and are coming to their pastors and asking for work and pledging cooperation," 22 of the 30 churches bore their share of the burden and got their part of the blessing; whereas in Worcester, Mass., all but 10 of the 62 churches worked together. Seventy-five per cent of St. Louis' 400 churches and sixty-five per cent of Philadelphia's 775; eighty-three per cent of Dayton's 75; all but one of the 63 in Topeka and 31 of Fort Worth's 52; three-fourths of the 85 churches of Providence, and all but three of the 28 in Cedar Rapids; sixty per cent of the 280 white churches of Baltimore and 30 of the 40 in Springfield, Mass.; sixty per cent of the 121 churches in Indianapolis, and "practically all" of the 150 churches in Kansas City; 100 of the 155 in Minneapolis, all of the 32 in Wichita, 125 of the 159 in Buffalo, all but one of the 54 in Hartford and vicinity, and 26 of the 27 in Charleston; 52 of the 74 in Rochester; 79 out of

102 in Columbus; 85 per cent of the 42 churches representing fully 95 per cent of the church membership of Portland, Maine; 93 of the 161 in Detroit, and 24 of the 34 in Wilkes Barre—these figures show how the movement took hold of the churches in all parts of the United States —everywhere with approximately the same Christian unity results.

Every reply was affirmative to the question: "Was there general cooperation on the part of other Christian agencies in the community?" This question was meant to include such organizations as the Young Men's Christian Association, social service movements and other interdenominational enterprises for the carrying on of any of the work to which the movement stands committed. Answering this question, one city says the "religious press cooperated" and with very few exceptions this was true throughout the entire country. In Detroit, not only the Young Men's Christian Association, but the charities, the County Sunday-school Association, the Gideons, the Baraca Union and Christian Endeavor Societies are credited with cooperation. In a number of cities, the Chamber of Commerce, and even the city government threw themselves heartily into the work.

But it is by the fruits rule that this movement is to be judged, and not alone by the number of the churches and other instrumentalities that were represented at the seed time. What have been the actual permanent results of the Men

and Religion Forward Movement in keeping the several churches unified in organized activity for the local weal? The answers to this question threaten with despair those who joy in pessimism. The notes of hope blend in a chorus of optimism. Church Federations have been formed, or revived and set to work; and in numerous other ways the several branches of the Christian Church have undertaken to do in co-operation the thing that cannot be done as well, or at all, separately. A sample reply comes from an Ohio city:

"Prior to the campaign we had a Federation of Churches that had been inactive. The Federation has been reorganized, and is now preparing for permanent headquarters, with an executive secretary to handle the interchurch work. There is perceptible improvement of interchurch fellowship and work. In two of our auxiliary towns the churches are lining up for a Federation. The —— churches entered the movement and are becoming active in our Federation of Churches, to which they did not belong prior to the campaign. The campaign has interested many men in the city who are now ready to sacrifice time to work among boys. The Federation has appointed a Boys' Work Committee for the training of boy leaders. There is also a Social Service Committee to carry on the interchurch, social service work. This committee has already been asked to cooperate with the owners of moving picture shows, the outcome of which will probably be a censorship. Our County Sunday-school Association will do the greater part of the interchurch work in Bible Study. We have a Men's Personal Work League, numbering nearly 2,000 men which will do the evangelistic work of the Church Federation."

The question, "Is there a perceptible improvement of interchurch fellowship and work following the campaign?" was answered affirmatively with absolute unanimity. A closer view of the replies to the inquiry, "What effect in permanent organization of Christian forces resulted from the campaign?" will be encouraging. Some of these answers are:

"An interchurch council is being considered," "Churches have been federated," "No new organization has been effected but the old organizations now know what there is to do and how to do it," "Plans are being effected for a white church federation and a colored church federation with a joint council made up of representatives from the two executive committees," "A great united work has been begun along several lines," "We are just transferring the work of the Committee of One Hundred to the Federation of Churches. This organization had almost disbanded and had never had over 40 churches enrolled. This Federation has become greatly enlarged and has now decided to take charge of the Community Extension work of the city, which work is considered to be primarily a function of the churches. There will be factory work, park meetings in summer, a tent campaign, and Sunday afternoon theatre meetings during the winter. It is also the purpose of the Federation to carry on a strong Social Service work and a division of the down town district into denominational zones to insure covering the entire territory in active missionary or settlement work," "Revival of Interchurch Federation; a phenomenal increase in Adult Bible Study Classes, Boys' Church Clubs, Every-Member Canvass in Missions," "A permanent Committee of One Hundred, called the Committee of Cooperation, employing an executive secretary for his entire time to do the work that the evan-

gelical churches have in common," "Federation of all committees and organizations working for Social Service, Boys and Bible Study," "A closer cooperation and a clearer conception of the privilege of cooperating," "Federation of Christian men with interchurch councils composed of one representing each of the departments and including finance and publicity," "A permanent Community Extension and Bible Study Committees with arrangements for a permanent Boys' Work Committee through the local Y. M. C. A.," "Having a Church Federation, no new organization was attempted; we believe there exist in our city sufficient organizations to adequately handle all the messages of the Men and Religion Forward Movement, provided the right men are at the helm; and it is our hope that the reorganized Church Federation will be wise enough to utilize existing religious and civic organizations," "Y. M. C. A. has been organized and a movement started to secure a building, the Committee of One Hundred continuing meanwhile to be active," "A ministers' union organized and church Federation proposed," "Great impetus to general brotherhood and organized Bible study classes, a substantial strengthening of an old and vigorous Church Federation," "A federated church Brotherhood and men's organizations," "The campaign was conducted with the understanding that no new organization would be sought, but a man has been delegated from each church as chairman of social service work in his church, and there is in process of creation two central training institutes, one for boys and one for Bible Study. There is a pronounced improvement in interchurch feeling and work, especially on the social service program," "We are awaiting the action of the New York Congress before attempting further organization, but there is very close affiliation of the churches and greater fellowship as a result of the movement," "A revision of the constitution of the Church Federation enlarges the activity of that organization to in-

clude departments on Bible Study, Boys' Work, Missions and Community Extension, as well as the previously formed departments of Social Service, Evangelism and Religious Census. Present indications point to the addition of still another department—Girls' Work," "Simultaneous evangelistic campaign."

These are only a few of the replies indicating their general character. On the more general phases of the good results of the movement, there was room for discordant notes. In reply to the question, "What churches or denominations have entered this movement that have hitherto stood aloof from similar enterprises?" there was difference of opinion but even here is distinct optimism. The fact is made evident, however, that hitherto some churches have stood aloof, and even yet a very few of them do not realize the need of fellowship in service. This applies more to individuals and local congregations than to denominations as a whole, though in some sections of the country entire denominations have maintained their isolation, a privilege which cannot be denied them, though it is difficult to justify their judgment, since the cause of religion has everything to gain and nothing to lose from the friendly collaboration of its advocates. Certain denominations whose cooperation was enthusiastic in some parts of the country withheld aid in other sections. While only three or four churches and denominations have been named among those that sometimes stood aloof, it seems to us that no ad-

vantage could be gained by naming them here particularly as in one case especially there was much more general entering of a united movement than ever before.

It now remains to gather up in closing this report a variety of miscellaneous information received from the field, as follows:

"Our Committee held 180 meetings in 35 counties since our campaign; five campaigns in as many places. Attendance on several churches materially increased—doubled in some cases."

"Our churches seem to have forgotten their differences in the great need, and we have discovered that if you give Christian men a safe and sane program large enough to engage their attention they will forget their denominational designations for the sake of the cause."

"In twenty-three outlying cities and towns campaigns were conducted and church federations formed."

"There is no perceptible improvement of interchurch fellowship in the general pastors' association, or among individual pastors, but it is quite perceptible among the laymen. In the outlying towns there seems to be less rivalry among the pastors for the individual denominations," writes a Texas committeeman, who adds, "The greatest results are to be found in the individual lives of men. Some of them have a new vision, which means a new man."

"We are putting aside denominational prejudices and are all working together to save the boy, the man and the social conditions in the local towns."

"Thirty factories have been organized for permanent noon meetings and the ministers are getting back of this work."

"The united effort has resulted in awakening new interest in Boys' Work, and improving conditions in moving picture shows, dance halls and the social evil.

Home visitation for evangelistic purposes will be carried on under the auspices of the Sunday-school Association."

"Numbers of conversions through the direct influence of the campaign and a plan outlined for five years' work."

"Remarkable increase in church attendance on the part of men and in men's activity in church work, on committees and in men's organizations. Greater interest on the part of the churches in community life and in cooperation with civic authorities for law enforcement."

"Episcopal, Baptist, Congregational, Methodist, Universalist and Lutheran brethren work like a team with never a suggestion of friction."

"Many churches now realize that their plant should be used more as a social and recreation center."

"There seems to be a strong desire on the part of the churches to work together and continue in united effort. Heretofore the several denominations, while friendly, have not worked together. This movement promises to weld them into one in spirit and in service for the world."

"Both Evangelical and Liberal Churches have worked hand in hand and in perfect harmony. Plan for every member canvass for missions adopted by 50 per cent. of the churches. A series of institutes is being arranged for training leaders in Bible Study and Boys' Work. Weekly meetings are being held in the shops."

"In one of the organized districts, a Methodist and a United Presbyterian alternate in teaching a men's class in the Episcopal Church."

"A vice commission, a law enforcement league, a community betterment commission and a federation of churches have all been federated into a 'Continuation Committee.'"

"Plans for a central building to serve as headquarters of the coordinated and associated charities were proposed, vice commissions provided for as were also interdenominational committees on housing problems."

"The difficulty in outlying towns was to get the ministers together. Where they responded they derived profit both for individual churches and the community. The Brotherhoods and Bible Classes have been shown what there is to do and how to do it. More interest in boys has been aroused."

"More churches, more of the ministry, and certainly more laymen have been definitely 'lined up' than in any other movement of the kind."

"It has produced cooperation and induced the spirit of unity of effort such as we Christians in this city have never before known," says an Episcopal bishop.

"Forty-two churches are now having a campaign of personal evangelism among their men, 1,000 men being pledged to win each one man by Conservation Day."

"Twelve neighboring towns have asked for two-day conventions."

"Seventeen brotherhoods formed and eleven Men's Bible Classes organized."

"Moribund Church Federation revived and an executive secretary employed to handled interchurch work."

"An interchurch cooperating committee organized."

"The outstanding accomplishment is the cooperation between whites and colored. This is the first time there has been a successful joint campaign."—This report comes from the capital of the nation.

"Ministers and laymen have discovered that they can work together regardless of denominational differences."

"Men not before in line with the Church are now active."

"The need of interchurch activity is more clearly seen, and there is a strong feeling of the possibilities of this work, with emphasis still remaining on the local church and the denomination. In a number of outlying cities we have been instrumental in bringing together churches which have hitherto found trouble in working together. Places we could not reach have taken up the work themselves and the interdenominational character of the meetings has brought men of narrow views into

closer sympathy and has made them realize that Christian problems are the same in all denominations. In sections of the city where the industrial problem is a pressing issue the churches have united for work in that behalf."

"The improvement of interchurch fellowship is perhaps the most noticeable feature of our campaign. The survey made by the 'Experts' has caused us to realize more vividly than ever the need of concentrated effort and as a result, we have tried to emphasize the Kingdom rather than the denomination. Our several general and special meetings have been very democratic. Our eight down town churches are now holding their most successful series of union meetings. The unity in outlying towns has been even more gratifying. Several churches have turned over a part of their equipment to the boys of the neighborhood and city-wide boys' work has been outlined. Many churches are doing mission work more intelligently. Nothing extreme is planned for social service but the churches are giving more thought to this practical form of Christianity than ever before. The social service committee is now investigating the loan sharks. An agitation has been started for a new police station."

In the foregoing report, the problem has been one of selection from an embarrassment of riches. It has not seemed to us desirable that the quotations made should all be located either personally or geographically since it is the suggestive value of these reports that concern us, the hints they may give to other communities, eager to do in the large the really large work of the Kingdom. It is intended that the chief worth of the report shall be the practical plans it contains for other people and other places.

VIII

THE EXISTING AGENCIES THAT ARE AIDING TOWARD CHRISTIAN UNITY

The absence of dew on rigging and sails is one of the noteworthy facts at sea. There is nothing to invite it. But to the watchful eye of the sailor there is no surer sign of approaching the land than when the dew begins to appear, as the warm bosom of the earth helps to precipitate the moisture even on the vessel nearing the shore. "Behold how good and pleasant it is for brethren to dwell together in unity. It is like the dew of Hermon that cometh down upon the mountains of Zion; for there Jehovah commanded the blessing, even life forever more." The abundant dew on Hermon and on the mountains of Zion told of the same immeasurable supply from the bending heavens, but it required the responsive earth to reveal as well as invite it. It is when the God of good-will awakens a response in the heart of humanity that there is peace on earth and brethren dwell together in unity. Verily there is land ahead when the abundant dew reaches from Hermon to the mountains of Zion and even kisses the sails of our ship to say we are nearing the land of promise, the land of the Prince of Peace.

"Read to me a chapter," said dying John

Knox. "What chapter?" was asked. "Read the 17th of John or a chapter from Ephesians." It was the breath of the land breeze that refreshed the hero and saint as he neared the heavenly shore. The most nourishing of the Scriptures are those which tell of Christian Unity when, being rooted and grounded in love, we are strong to apprehend with all saints what is the length and breadth and depth and height and to know the love of Christ that passeth knowledge, that we may be filled with all the fullness of God. Not to be able to apprehend with all saints is not to apprehend at all. Not to apprehend with the four evangelists the many points of vision from which we are to behold Christ is not to see Him as He is. We count not ourselves to have apprehended but we press toward the goal unto the prize of the high calling of God in Christ Jesus. To know what Christ is to others is to get knowledge of his larger resources to save and to bless. We grow in grace as we grow in the knowledge of our Lord Jesus Christ. As we follow on we grow to know the Lord, imparting and receiving some spiritual gift, being comforted each of us by the other's faith.

In Paul's wonderful prayer for the Philippians he says, "And this I pray that your love may abound yet more and more in knowledge and discernment that ye may approve the things that are excellent, or distinguish the things that differ." We think as we compare, and clear think-

ing requires right comparisons. Thus we need to distinguish unity from union. Unity means the property of oneness, harmony, concord, or what Paul so often urged, "Be of the same mind one toward another, forbearing one another, keeping the unity of the Spirit in the bond of peace." This is the very life and soul of union, and so the essential part of union, the spirit of oneness. This our Lord ever enjoined and prayed for. But union which is external unity, the act of bringing together simply, regardless of the internal spirit of oneness, Christ never enjoined. He laid no stress on one fold but always on one flock, though in many folds. The Act of Union that a century ago made England and Ireland one, alas! did not bring unity. The attempted uniformity in the Established church to prove the union of all English Protestants was without the spirit of unity and so awoke non-conformity, resistance, independency. Fraternity is the spirit of unity expressing itself more or less in outward relations, while union may be the mere outward form without the essential spirit of unity. In fact the word union was never upon the lips of the Saviour and nowhere occurs in the Bible. Union is the watchword of Rome; unity is the watchword of Protestantism.

So too we need to distinguish between denominationalism and sectarianism. Denominationalism exists to emphasize truths that have been hidden or misrepresented and serves important

uses for the time. Sectarianism ever and only means exclusiveness, and cannot justify its existence. It is Pharisaism run mad. In disfellowshiping others it disfellowships itself. It neither enters into the Kingdom itself nor allows others to enter in. It was sectarianism, deeming that it alone held the key of Heaven, that bore false witness against the Son of God and crucified the Lord of glory, the Prince of Life. Union of denominations may come about and will, but the very nature of sectarianism is exclusiveness. Broadening fellowship includes by comprehension as the lakes become part of the all-embracing sea, while sectarianism dries up into deadly marshes where croaking frogs have their habitation. To hear their voices their name would seem to be "Legion," but when you drain the pond the Hallelujah Chorus shrinks to a duet where two lusty voices have been sounding their own praises. The creed of sectarianism never omits the damnatory clauses. The prayer of catholicity is, Would that all the Lord's people were prophets!

One of the delights of living nowadays is to watch the rapidly advancing reunion of Christendom as a parliament of believers, with one Lord, one faith, one baptism. The building up of a Christian fellowship on earth, and arranging for its perpetuity, was the chief work of Christ. It cost him His life but this day is the Scripture fulfilled, and I, if I be lifted up will draw all men unto me. Next to the purity of

His disciples our Lord's constant prayer was for their unity, for by both of these must an unbelieving world be convinced. Yet we are startled to find that Christ's method of perfecting the saints and the building up the body of Christ was by *a widely diversified ministry*. His very coronation gifts, like his original apostles, made a ministry of all talents. From so diversified a ministry how could there come a church having the unity of the Spirit in the bond of peace? Yet it was for this very end that "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ." There was no surer way of our remaining children and being tossed about by every wind of doctrine than by our failure in our faith to supply courage and in our courage to supply knowledge. Our religion must be that of the mind no less than of the heart and the will. Only by speaking the truth in love may we build up as well as grow up in all things into Him, who is the Head, even Christ. The prayer-wheel of the Buddhist and the unchanging cry from the minaret of the muezzin binds, not expands, the intellect, and arrests all possible development. The world-conquering saints must be able to give a reason for the faith that is in them. The unity

of the faith must come from seeing truth from many standpoints and so apprehending it with all saints. We have lived to see the defenders of the faith move out from their breastworks of definition into the open field of assault upon the common foes, unbelief and paganism. Even in the divine work of the kingdom we are in danger of worshipping our nets. The ecclesiastical artilleryman may insist that there is no weapon like the rifled cannon or the machine gun with its rapid fire, but in the day of battle he welcomes the hurrahing infantry as they charge with fixed bayonets or the brilliant cavalry charge with carbines and sabres devouring the earth and routing the enemy who have first been demoralized by the roar and accurate fire of the artillery. All the arms of service are needed and are esteemed highly in love for their works' sake when mighty battles for the Lord are joined.

Peter and John were more alike when casting their nets in fair Galilee than at Pentecost or before the Jerusalem Sanhedrim or when they wrote their epistles to the church they had helped to found. Could Matthew the tax-gatherer and Simon the tax-hater find place side by side in the body-guard of Jesus, or James and Thomas both preach the faith once delivered unto the saints? What in common had the glowing speech of Apollos and the stammering utterance of Paul, the one long knowing only John's baptism, the other giving little heed to baptism as compared with the glorious mystery of the all-conquering

gospel of truth? So it has ever been in the life of the Church, God chooses not as man would choose and so makes unity out of diversity. The truth is larger and fuller and more symmetrical for the men of diverse talents whom God has called to preach. It is the duty of each to proclaim the truth as it is given unto him. "According to my gospel" meant a faith wrought out in persecution and shipwreck, in prison and amid false brethren that Paul might the better preach the God of all comfort who had comforted him in all his necessities. Thus will the world know the infinite resources in our Christ, resources of truth and grace, of wisdom and power, and so is built up the body of which He is the Head, even His Church. Even Wesley and Whitefield did not always understand each other any more than Peter and Paul, but their very differences turned out for the furtherance of the gospel. Our divine architect uses wood, hay, stubble as well as precious stones in erecting His temple. The mortar and cement are needed no less than the stone. Error may have but one form of speech lest she be detected in her attempt to counterfeit the truth while God fulfils himself in many ways lest one good custom should corrupt the world. "Now there are diversities of gifts but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all. But to each one is given the manifestation of the

Spirit to profit withal." Denominations have had a great part in the establishing of the Kingdom as they have stressed great truths that needed emphasis. Their future glory may be in their relative self-effacement as having made themselves unnecessary. But who dare say that the work of all is complete or that God may not need to raise up yet other great prophets and their schools of prophets before His will is fully known and done? No greater calamity could come than to find us deaf when they speak.

> "Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, oh Lord, art more than they."

This we know that the great oratorio of the past could not have been possible on a single instrument. God in old times spake unto the fathers in the prophets in divers portions and in divers manners, and still thus speaks unto us in His Son as men are able to interpret Him. Diversification is necessary to development alike in the industrial world and in the Kingdom of God. A live Church is usually "made up of people who differ" and has been ministered unto by preachers who differ and therefore appeal to men of all types. But as the end of Christianity in the individual is unified personality, bringing every thought into captivity to the obedience of Christ so in the Church all believers shall find their center of unity in Christ that He may be all in all. *Ubi Christus, ibi ecclesia.* Where Christ is there

is the Church. The red man worships the God of the hated paleface and the proud Hindu learns from the despised Englishman of a religion that is above all caste because it comprehends the whole human race. The perfecting of the saints like the finished product of the manufactory shows the touch of many skilled hands. The Book of Common Prayer of the Established church of England with its rich devotional selections from believers of all faiths and all centuries shows how near all Christians are to each other in their closets. I believe in the Holy Catholic church which *is* the communion of saints.

Another agency that has aided greatly the cause of Christian Unity is *the rich and varied hymnology by the saints of all churches and all centuries.* When we sing God's praises we forget that David did not write all the Psalms or that Greek and Latin Christians, monks and martyrs, Quakers without sacraments and Unitarians who can call Christ Master rather than Lord, have joined the visible choir with all other communions in leading our loftiest songs of praise. "Nearer my God to Thee" and "In the cross of Christ I glory" have been apostles no less than "My faith looks up to Thee" to show that the last century helped to make believers sing together although they prayed apart. What Tennyson called the finest hymn ever written, "Holy, holy, holy, Lord God Almighty," the swan song of good Bishop Heber, has enthroned

Christ afresh for all time. The diversified ministry of song no less than the diversified ministry of the Word has made for the unity of the Church of the living God who still reveals Himself in many ways to our complex human race that He might redeem it.

Thus armed with the faith so variously and so gloriously delivered unto the saints and with songs of gladness on their lips the mighty Lord of hosts quickens His hosts with the sense of the sublime as He sets before them seemingly *impossible tasks which compel faith in one another* and in the Captain of their salvation if they would not utterly fail. No allied armies have ever established a universal empire yet that is the task set before the mobilized armies of Jesus Christ. To conquer all tongues, to survive all climes, to overthrow all false religions, to subdue all hearts to the knowledge and love of Christ is to require little less than infinite resources of wisdom and faith and courage and money in order to realize the meaning of the commission which declares, All power in Heaven and earth is given unto me. The Church of Christ becomes mighty only as she realizes the infinite resources of her divine Lord, resources in men and on earth no less than in heaven. How much larger the world is to Christian intelligence and how much smaller the world is to Christian faith. We conquer not by a diminished view of our task but by a larger faith in our Lord and in the true soldiers of Christ.

It is the glory of our flag that it protects every American citizen in whatever part of the world he appeals to it for protection. Let it be equally the glory of our faith that acting through each Christian nation it gives a chance to every child by the laws of sanitation and of temperance and of purity, by opportunities for an education, by protection against the abuses of child labor, by giving it the right kind of parents to be born of when it comes into the world and the warmth of intelligent Christian sympathy as it goes through the world. In safeguarding a little child we protect and perpetuate the state. An immeasurable task indeed, but it is God's law that a little child shall lead them. Christianity takes the race in its arms as it follows the example of Jesus Christ. Thus only can the whole world be bound with chains of gold about the feet of God. Our task in what we call the home fields is no less sublime than in the foreign field by teaching every man and warning every man to present every man perfect in Christ. Christianity as the only religion that believes in the perfectibility of man requires the help and the cooperation of all true believers. Christian unity is hastened by the whole Church bending together to great tasks as workers together with God and so constituting what is fitly called "The Guild of God." Nor have Christians ever bent to these great tasks in any worthy way without seeking some form of federated effort to perpetuate their work.

The Federal Council of the Churches of Christ

in America shows the doctrinal basis in the deity of our Lord Jesus Christ and the Men and Religion Movement has shown the practical work to be done by the churches in common. May they work henceforth under one name ever looking unto and hastening the kingdom. It is the same shield, one side of gold and the other of silver and both sides bearing the one motto, "In this sign we conquer."

But of all the existing agencies that are aiding toward Christian unity we must give the first place and the last to *the intercessory prayer of our Lord and Saviour* who ever liveth to make intercession for us as He prays alike for our purity and our unity. That prayer has never failed since the night of the Last Supper. It has made possible the communion of saints in all the centuries. It makes the very atmosphere of Christendom and is giving to this planet a Christian climate. Nations are now settling their differences by arbitration rather than by the sword. Blessed are the peacemakers whether in Church or state. When tall souls like Phillips Brooks are given to the Church all churches may well claim them, with or without the historic Episcopate, for such mighty sons of God minister to the whole flock of Christ as shepherds after God's own heart. It is love that gives us a property right in all men and the purity of love is the reunion of Christendom. Tongues may cease and prophecies may fail but love never faileth. While our interceding Lord prays that

we may be one the stars in their courses will fight for us. Nothing can put back the shadow on the dial cast by the last seven years of this best of the Christian centuries that closest binds us to the century of the incarnation with such an interceding Lord. Christian Unity can no more be arrested than you can force back an eagle into its shell or the oak tree into its acorn. Let us not burden with our fathers' differences our converts from paganism but teach them the Christian Unity of the true sons of God. Then shall the cables rejoice to bear the message "The Church in China greets the Church in India," and "The Church in Europe sends Christian greetings to the Church in America" and the Church militant shall send the wireless message to the Church triumphant, "We are all one in Christ Jesus our Lord and the world believes that the Father hath sent Him."

IX

THE OUTLOOK*

This topic touches three very important items:
First, The present outlook for Christian union.
Second, The present agreement of Christians.
Third, The suggestion of a program of belief and usage which might minister to a closer union among Christians.

Taking these three subjects in their order, *First,* the outlook for Christian union seems both hopeful and discouraging. There is a widespread, almost universal, sentiment in favor of a much more thorough cooperation than now exists. Indeed, it is clear that there *is* a degree of cooperation never before witnessed since the Protestant Reformation. But, I cannot myself see any very hopeful signs looking toward actual union, either by absorption, or combination of the various branches of the same families of churches, or between the various families of churches themselves. Let me illustrate what I mean by a reference to the Methodist churches. My own eyes may be blind, but I have not any information which at all warrants a belief in the early union of any considerable number of the many churches belonging to the Methodist family. We send fraternal dele-

* At the writer's request, this letter is presented in place of a more formal paper.

gates from one church to another. We hold Ecumenical Conferences. We have standing commissions on federation, and I think they are all rendering admirable service. But, the assertion of denominational integrity, and the evident purpose to maintain that integrity, go right along with the expressions of fraternity and the desire for cooperation.

And this seems to me to be true when considered in either of two lights:

First, as the combination of the various branches of the family, either under a new or an old name.

Second, as the absorption by the larger Methodist bodies of the smaller ones under any conditions.

And what is true of the Methodist bodies seems to me equally true of the non-Methodist bodies. The ecclesiastical leaders of these great and small bodies alike seem to be fairly uniform in their attitude of a desire to maintain the integrity of their denominations, while establishing the largest possible measure of fraternity and cooperation by the denominations.

It is my own judgment that the sentiment of the ministry of the churches is not as advanced as the sentiment of the laity. And, yet, when you come straight up to a question of union between two struggling churches in any small town, which involves the extinction of either or of both, you find denominational assertion as vigorous and determined as anywhere and the

laity as vigorous as any. Nearly everybody is in favor of Christian union in some other town.

There is a feature of this that seems distinctly unfortunate. No one can have been unmindful of the widespread, universal comment upon the evils of division during recent years. Division has been condemned both in large and in small. The denominations have been reprobated by their own members, and to that extent denominationalism has been discredited to the great loss of the churches themselves. Either, it seems to me, there should be a change of attitude toward denominationalism, which shall at once declare in favor of denominational integrity and in favor of the respectability of denominational integrity, and the criticism of denominationalism discontinued, or the denominations should go forward to union on some basis or other, either by combination or absorption, for a larger life.

No one can be unaware of the extent of the opportunity which finds expression in the words "get together." It is declared with emphasis that this must be done on all foreign mission fields. Any one who knows the foreign mission field knows perfectly well that the foreign missionaries of different churches have got together to a degree absolutely unknown by the churches at home. And, furthermore, it is true that a deeper union would exist on the foreign field in many cases if the missionaries on the field were not held back by the denominationalism controlling them from home.

In taking account of the outlook, one must recognize gratefully the work done by the Federal Council of the Churches of Christ. This seems the most significant and hopeful of all the existing conditions. Thirty-three denominations are now represented in that Council, and twelve others are entitled by invitation to membership in the Council. The denominations forming the Council have reached an agreement in "recognizing their essential oneness in Jesus Christ as their Divine Lord and Saviour." It will be seen that this touches both the first and second propositions involved in the topic assigned to me. That thirty-three leading denominations could have achieved in the way of fellowship what these have achieved is really, in my judgment, the most hopeful thing in the whole outlook; and I regard this Federal Council as having more significance for Christian union than any other agency now in existence, or likely to come into existence within the next twenty-five years.

This declaration of the Federal Council also shows, however, how impossible it is at present to make a statement as to those fundamental truths upon which Christians are generally agreeing. The churches are willing to go, in the declaration of doctrine, as far as is indicated in this statement. They are willing to go a great deal farther in practice than they are either in formal declaration of even fundamental doctrine, or in the matter of order and usage. These churches easily unite in *meetings* in which the utmost fel-

lowship obtains. They have, in a large measure, quit arguing against one another. The Arminian no longer feels called upon to vex the Calvinist, though he does not agree with him. Christian men have discovered that they can hold creeds, as wide apart in many respects as those which are held by the Protestant churches, and live together in love and unity of the Spirit, and work together with a tremendous moral passion.

I should not feel free, therefore, to attempt a statement in detail of those things upon which Christians are generally agreeing. Such a statement could easily be made involving certain perfectly commonplace matters. But, we could easily come very early to a separating difference as to what really constitutes a fundamental matter, either in faith or practice. In other words, our activity is quite likely to run in advance of our declared program. We do not make a declaration upon which we agree and throw it down, making it the condition of agreement. We get together in service and *work out* our agreement upon the things fundamental.

The same thing would be true with reference to a suggestion as to an order of usage, or a statement of faith. Personally, I am thoroughly convinced that the one body in America today into whose hands these two tasks should be committed is the Federal Council, which officially represents the majority of Protestantism in the United States. And, I may add, though it is no part of this paper, my deep conviction that the

Men and Religion Movement should be associated with, or merged in, the Federal Council of the Churches of Christ in America, in some manner acceptable to both Bodies, at the very earliest moment.

X

THE CLOSE UNION OF THE DIVIDED BRANCHES OF THE SAME ECCLESIASTICAL FAMILY

The consideration of the subject of Church Union, either from a theoretical or a practical standpoint, involves first of all a clear understanding of the fact, that the Protestant division of the Christian Church Universal stands fixedly upon the right of private judgment in all matters connected with religion. "God alone is Lord of the conscience."

As necessary inferences from this fundamental principle the following rights are deduced:

1. The right of Christians voluntarily to associate together in congregations for divine worship and Godly living.

2. The right of the voluntary association of congregations in the organizations which are ordinarily called denominations.

3. The right of liberty both as to creed, government, and worship, on the part of both individuals and churches.

4. That all efforts towards the closer cooperation or organic union of Christian churches should be characterized by a recognition of these rights. Christians are brethren one of another, and equals.

These fundamental rights make it evident that no necessity of a logical or legal kind rests upon the Christian churches for either cooperation or organic union, not even where churches belong to the same general family. All that can be said, is, that it would appear reasonable that the churches, being of a common origin, established for the same purposes, and professing supreme loyalty to Jesus Christ, should wherever practicable, enter into such relations as would still further advance their purposes and emphasize their devotion to their divine Lord. These considerations of a general character are especially applicable to certain churches which may be regarded as being of one family.

There are several such families of churches in the United States of America. The ties which unite them are in certain instances largely governmental, while in other cases they are, in addition, doctrinal. Governmental distinctions are of great antiquity in the Christian Church, and doctrinal differences developed even in the apostolic age. Paul and Peter and James have still their hands upon the thinking of the Church Universal, and so likewise have Augustine and Pelagius, Calvin and Arminius.

Among the groups of churches usually taken respectively to be of one family and holding to practically similar views, both of government and doctrine, the Presbyterian, Methodist, Lutheran and Baptist can be named. In the matter of government, the great lines of demarcation are those

between the Episcopal, the Presbyterial, and the Independent churches. It is not the purpose of this article, however, to attempt any grouping of the churches, but simply to suggest reasons why certain of them should endeavor to come into closer relations than has hitherto been the case, and, if the way be clear, into organic union with each other. The reasons for this proposal are as follows:

1. Their common origin. If not originating in one country, they have behind and in them the same formative causes. For instance, the churches bearing the distinctive name of Reformed, originated in different lands, but the energizing forces which produced them whether in France, Switzerland, Germany or Holland were those of the Great Reformation of the Sixteenth Century. The churches resulting from that great movement are members one of another in a notable manner.

2. Their common doctrine. What is true of a man is also true of a church, "As he thinketh in his heart, so is he." The doctrines professed by a church are the supreme human forces in the development of character, whether in the individual or the denomination.

3. Their common life. Life is the essential factor in all things. It is the source of all forms of activity, and promotes that church spirit, without which no denomination or family of churches can be efficient. In large part it is the result of a common origin and doctrine, but it is also true

that the life which gave birth to a church determined its doctrine. This is applicable in a distinct way to the Methodist churches, the product of the Reformation of the Eighteenth Century.

4. Their common government and worship. Neither forms of government nor modes of worship necessarily originate in doctrine, but both government and worship are the outcome of a distinctive life, unmistakable in its characteristics. Churches holding to Independency and Diocesan Episcopacy are illustrations of the power of these bonds of relationship.

The numerous denominations existing in the United States and the many varieties of doctrine, polity, and worship, developed in connection with them, make it impossible to classify in other than such general ways the relations of the churches one to another. But those of the churches which have either a common origin, a common doctrine, a common life, or a common government and worship, will do well to consider whether the factors above named do not involve closer cooperation in all Christian work, and possibly organic union between them. The following considerations are worthy of thought in connection with closer relationships than now exist.

(a) The opportunity to bring together in common work, those of whom it is unquestionably true that they are of one spirit. That a spirit of like kind animates a given church family as distinct from another church family is self evident. And they whose spirit indicates that they

really belong to one household of faith should make the fact visible. They who have the tie of close kinship should work together as brethren.

(b) The need of mankind for the spiritual satisfaction and uplift which can be found only in certain types of doctrine, life, and worship. The day will never come, when the substantial yet differing elements in the great creeds, whether Calvinistic or Arminian, or in the dominant modes of worship, whether liturgical or non-liturgical, will be valueless. Men were and are not constructed after one pattern or cast in one mold. And these divergences in human nature produce different spiritual needs, which God in His providence has supplied and supplies through the great family church groups. And is it not the duty of each of these groups to recognize clearly their place in and relation to the spiritual progress of man both individually and in general. The members of these groups should cooperate or unite, in order that the truths they each maintain, conserve, and propagate, may be of increasing value in the life of the believer and in the spiritual advance of humanity. It is truth, clearly perceived and resolutely taught and practiced, that is of supreme value. And where churches are of a common faith and life, for the sake of the truth they cherish, and the life they possess, they ought to unite, thus by fraternal cooperation advancing the welfare of man and the glory of God.

(c) The common purposes of the Church spe-

cifically require cooperation or union between family church groups. Chief among these purposes is found the evangelization of the world. On the Foreign Mission Field this cooperation or union has made notable progress during the past quarter century, attended with equally notable Christian successes. The Mission churches are an object lesson in this respect to churches in Christian lands, and their action raises an issue which will not down. If for instance, Presbyterian churches can cooperate and unite in heathen lands why not in the home lands? And it is possible that the divisions which separate brethren in the home lands belonging to the same family groups, constitute one chief reason for the comparative slow present progress, both of these churches and of the Church Universal.

(d) Other purposes of the Church may be classed under such heads as Religious Education, Social Service, Philanthropy, Missions, Special Populations, Christian Nurture, and Spiritual Progress. In all these lines of work, the churches are more active than ever before, and they would be vastly more efficient, should those that are of "one blood," cooperate more closely, and still better unite. In union there is both strength and power.

(e) All that has been said above, bears upon the unquestioned fact that closer cooperation or union, would lead to a more business-like and effective use of all resources, both material and spiritual, both of men and means. The churches

of the great family groups are located in all sections of the country, often overlap each other, and occupying the same territory, duplicate Christian work in ways which raise reasonable interrogations. It will not promote Christian activity or the welfare of man, for one denomination in a given family of churches, politely to request other denominations of the same family to withdraw from its territory, for that is to cultivate a divisive spirit. The thing to do, is for all the denominations of a given family to so cooperate or to so unite, as to break down all barriers, geographical and otherwise, and standing together for the faith which they hold in common, to labor together, under Christ the Head, as one body in Him. Thus shall resources be effectively used, shall souls be saved, shall the increasing spiritual needs of the nation be more adequately supplied, shall the moral and mental welfare of the people be advanced, shall men dwell together as brethren, their common inspiration the Love of Christ and the Fatherhood of God.

To attain the results just suggested, it is all important that the Christians in the several family groups should cultivate certain mental and spiritual qualities.

1. The first is a larger vision. Christians are under obligation to cultivate a broad horizon, and to cherish large views. Lord Salisbury, the great English prime minister, when seeking to persuade certain of his associates to adopt the

world-wide policies which he advocated, said to them, "Gentlemen, you should study larger maps." It is the duty of American Christians to study larger maps. Christian brethren of the several denominational families, should study not the denominational maps, but the map of the whole United States. Thus there would come from the vision of the nation as a whole, the needed and effective national churches.

2. The second is a clearer recognition of human fallibility. Wisdom will not die with this generation. A great churchman, a leader in an Episcopal church, remarked to a friend as they were talking together upon the need of more co-operation in Christian work, that he had come to the conclusion not only that he and his brethren were in the language of the Prayer Book "miserable sinners," but also in view of their controversies and strifes, at times, "miserable fools." The need of the day in this land and in all its churches is a larger sanity, a soundness of mind which realizing alike the obligations and opportunities of the twentieth century, will bring Christian churches of common origin, common faith, and a common life, so close together, that forgetting their differences, they will work together for the mental, moral and spiritual uplift of all the people.

3. The third is an outreaching after the mind of Christ. "Let this mind be in you which was also in Christ Jesus." Christians should think of the things of others even as He thought,

should put others first. Personal preferences, and denominational interests, are to be merged in other and larger interests, for the sake of Him who though the coequal Son of the Father was found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Thus following Christ His disciples shall know both here and hereafter the meaning of the triumph described in the words, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

A PLEA FOR CHURCH UNITY

PRESIDENT IRA LANDRITH

I am a Presbyterian, a properly unapologetic and more or less a predestined Presbyterian, but I am firmly convinced that there are going to be no Presbyterians in heaven. Equally certain it is that there are not going to be any Methodists there. We are all going to be sons and daughters of our heavenly Father, and since we have got to mix up in heaven, I want to get used to it down here.

If the Men and Religion Forward Movement hadn't accomplished a solitary other thing, its contribution to Christian unity would have abundantly justified all the expense of time and treasure. I believe that with all my heart. This movement has made very plain three things: First, the enormous task of the Christian Church —the staggering enterprise of world-winning; second, that this task *must be done;* third, that it cannot be done by warring sects or unfriendly denominations. These three things have been apparent in the work of our Commission, as we have met and differed and loved and agreed and separated, and each marks a needed step ahead.

The composition of this Commission is interesting. I do not hesitate to say that if the

men who constitute its membership can get together, there is no room for serious disagreement among any other possible group of Christians. We *have* got together so effectively that, in this report at least, Christian Unity is an accomplished fact.

In the opinion of the Commission there is no need for any more sects. There are denominations enough, the Lord knows. I don't want to be misunderstood, for I stand for church loyalty, as long as there are separate denominations. We have come to the conclusion that there are a great many separate members of the same family. I am not here discussing ancient history, but there are now altogether too many unmethodical Methodist churches, and I do not believe that there is any present necessity for so many Presbyterian families. I see no reason why there should be a Northern Presbyterian church and a Southern one. The Northern and Southern people have got together; they have forgiven each other, and for my part, I think we ought—don't you?

The Commission also maintains that the unity of sects should prevail everywhere, and go on continually, of course. If the churches can unite on foreign territory, there is small apology for their refusal to unite at the home base. In the meantime, there must be absolute unity of the churches that now exist, this being a present necessity. We are all agreed practically, on the point of the unity being vital. So far as I am

concerned, I am ready to take in all my brethren, any time, but the difficulty about church union has been that we have always insisted upon it on that basis.

It is only the non-essentials that are separating the churches from each other, doctrinally and otherwise. To paraphrase Palonions:

> To thine own church be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any church.

I am not denouncing church loyalty. The truer you are to your individual church the less likely you are to be a hinderer of the truth.

We have evidence that there is unity in business. There is union in politics. The American people never seem willing to have more than two great political parties, and they are wise. For my part, I shall be satisfied in the next hundred years if we get two churches, Roman and Protestant, and then I shall want the next hundred years to get those two together. If you don't think there is a certain value in unity, hit the front door of any saloon some day and see what a bunch of brewers will come out.

We have got unity and we are not going to quit. The churches are so conservative that they insist the Church shall keep out of politics, even when politics is rotten. I believe we are after the devil, and we have got to follow him and fight him no matter where he goes. And with all these things we have got to hang together.

Said Benjamin Franklin to the revolutionary father, "If we don't hang together we shall all hang separately." What is needed is a federation of churches, and the church that won't federate ought to be lashed with a public scorn that will force it to federate. That is what we need. We are not in a position where we have ecclesiastical authority to force us, but we can and ought to relate ourselves in a working unity; for if the Church were united in the best things, then everybody would want to come in.

Finally, growing out of our experience we find, first of all, that competition in God's work is a crime, even if there be excuse for competition elsewhere. We have no time for friction in the business of world-saving or world-winning. Here is an unpardonable sin, if there be one. And even though one of our little systems were to fail, or one of our little organizations to suffer, the whole cause would be blessed by closer union.

Away down on a Southern battlefield, in the fading of the twilight on a May day, a brilliant general whose name has been sounded wherever heroism and Christianity have been honored, stole out from his tent alone to see the position of the enemy in order that he might strike the deadliest possible blow the next day—and you know what deadly blows Stonewall Jackson could strike. He went to look at the Northern army, and as he came back, there was a rattle of musketry, a groan, a fall and General Jack-

son lay dying. I have not told the story to laud this general—every Northern soldier has done that. It was not the enemy that shot Stonewall Jackson—he would willingly have given his life to the cause. The world stood aghast at the great accident. Stonewall Jackson was shot to death by his own men. A thousand men as heroic as he have been killed by deliberate design; shot to death by their own men—fellow-citizens of theirs, fellow-members of theirs, in the great Kingdom of Christ, shot to death because they did not shout the shibboleth.

God bless the Men and Religion Forward Movement, which with the white flag of the Prince of Peace, rushes out into this carnage, and says, "That sort of thing will have to stop forever."

The Church has a single missionary program —to make Christ known to the world. But the world for each national church presents a twofold field, with a twofold set of problems. There is first the field at home, wherein the church of the nation is the only church to do the work which only the church can do. There is secondly the field abroad where the church of the home nation is not the only or the main Christian agency, but is to create and assist and supplement the churches of the other nations, that they may do for their nations what we in our church are charged to do for ours.

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NOTE: The books in the foregoing list may be obtained at prices noted by addressing ASSOCIATION PRESS, 124 East 28th Street, New York.

PART II

MISSIONS

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The Commission, whose report is a composite document to which the various members of the Commission have contributed, desires to acknowledge also its great obligations to Mr. Mornay Williams, the Rev. D. Brewer Eddy, Mr. Matthew Parkinson, the Rev. H. F. Laflamme, Mr. W. L. Amerman, Mr. W. B. Smith, Mr. William Shaw, Mr. H. K. Caskey, Mr. D. L. Pierson and DR. WILFRED T. GRENFELL, of Labrador.

I

THE PROBLEM AND PROGRAM

1. At Home

In the United States and its dependencies there are about 94,000,000 people. A few millions of these are substantially pagan. A full half of the remainder are in no vital sense related to organized Christianity. A still larger percentage are but nominally Christian. The task of home missions is, therefore, impressive in its mass. It is made doubly so by its bearing upon the world-wide spread of Christ's Kingdom springing from America's leadership in world affairs.

The work of home missions is complicated by the fact that these 94,000,000 people are divided by deep cleavages of divers kinds. Race lines run among us; forty tongues are spoken; a dozen colors of skin are seen. Old World antagonisms are reborn, and the New World has its own fresh types of race hatred. Creedal cleavages separate us. Betwixt Christian and Jew, betwixt Romanist and Protestant, a gulf is fixed. Protestantism still presents a ragged front. Social strata are many and multiplying and apparently growing more marked. We have a submerged section, a capitalist group, a

wage-earning class, and are developing a bureaucracy. Relations are strained. Sinister omens appear, and not alone in the shape of dynamite bombs.

Then, too, the population has a fluidity unparalleled in the history of civilized nations. Easterners move West, northerners South, countrymen to the city, city dwellers flit from flat to flat. Immigrants flow in—781,000 last year. Emigrants flow out—486,000 in the same period. No one can foretell the composition of a town or a rural community of a section of a city five years ahead. No other factor so largely frustrates the efforts of the Church. More than any institution she is dependent upon people who stay—who own something, who give continuity, who shoulder responsibility.

Out of these kaleidoscopic elements, five great fields of home mission effort appear. They overlap, but their characteristics are distinct.

1. *The Frontier.* The advancing line of pioneer life long since reached the Pacific Ocean, but fifteen states are still in the formative stage. Irrigation projects, the division of Indian reservations, the extension of railways, and the development of dry farming methods continually create new frontiers. People of many races, creeds, and types, thrown together in a new town of Canada, or the United States, will, if without home mission guidance and help, organize for Christian work badly or not at all. The welfare of commonwealths certain of fu-

ture greatness is largely in the keeping of the home missionary.

2. *The City.* Almost one-half the population of the United States live in cities. The percentage increases year by year. In lesser measure the same thing is true of Canada. The rapid growth of cities, and the continual changes in the elements of which they are constituted, make the problem of extending the church perplexing in the extreme. Within the last three decades conditions have so changed as to demand a revolution in our whole conception of the obligations and methods of the city church. Nothing but strong leadership, backed with resources far beyond the traditional standard of home mission investment, can by any possibility enable the church to meet and master the swift, potent, and complex development of human society going on in the cities of America.

3. *The Immigrant.* The inundation of alien life which has been witnessed in America the last quarter of a century has imposed new and heavy tasks. Large numbers of these immigrants bring their Old World institutions of religion, and re-establish them on our shores. But many had none to bring, and many others lose their footing of faith in the transplanting process. There is, therefore, at our doors a field for mission effort, unique and appealing. Practically, every English-speaking church can, if it will, make its influence felt upon the religious and social welfare of a group of foreign people.

Every home mission agency is under bonds of the most sacred sort to extend its activities into other tongues than the dominant English. Much aggressive work is being done in this field. But the future of America and of the Kingdom depends upon its rapid and effective extension. Nor should it be forgotten that the hundreds of thousands who return to Europe and Asia each year carry with them impressions of American Christianity which influence most powerfully the communities to which they go.

4. *The Rural Community.* The country church has been historically the mother of leaders in all departments of worthy endeavor. It is difficult to imagine a condition of things in which the demand upon her for such service will be lessened. But the conditions just outlined have operated disastrously for the rural church. The westward and cityward drift has robbed her of much of her choicest material. The coming of the immigrant has divided her constituency. The rise in farm values has created a large tenant population. The lack of a ministry, adequate in number to cover the whole field, possessed of the willingness to live outside the centers, and equipped with the qualities necessary for successful country work, has been a serious factor. As a result, the religious life of the country regions has gone backward throughout the states of the East and Central West. A hopeful reaction has now begun. Signs of promise are numerous. But the appeal

of the country for home mission leadership is one that must bulk large in plans for the future.

5. *The Belated Races.* The United States includes 10,000,000 negroes, 300,000 Indians, with some millions of Spanish-speaking people in its island dependencies. It has also other groups, which, for one reason and another, are far behind the age of which they form a part. These constitute a unique home mission field which can be cultivated only through special methods adapted to each set of conditions. It is in this department that the work of home missions most closely approaches that of foreign missions. Education in all its forms must go hand in hand with evangelism. Medical and social service can be made to play an important part. And through it all runs the consciousness, both oppressive and stimulating, that the races we are seeking to save and lift up are partners in the task of creating the America which is to be.

In all of these particulars with the exception of the negro problem Canada faces the same questions which the United States faces and she has in the problem of the French and English races a great question of her own. The frontier problem with her also is where it was with us a generation or two ago. Everything that can be said regarding the solemnity of responsibility which new nations bear in the days when they are determining their character and destiny is to be said now of the great Dominion.

In seeking to cultivate the fields above outlined, the home mission force must necessarily follow many lines of effort. The central task is and will remain the proclamation of the Gospel of Christ through the one permanent, divinely ordained agency, the Church. But related to this, and often an integral part of it, there must be a vigilant care for Christian education in order that the Church may stand on broad and sure foundations of truth. There must be a close alliance with philanthropy lest the Church drift away from concern for those burdens and pains of mind and body which make up so much of the life of our troubled earth. There must be intelligent and sympathetic participation in all the forms of service by which social justice and human brotherhood are sought. The Kingdom of God cannot come save as the winning of individual souls to Christ is accompanied by the transformation of human institutions according to the mind of Christ. Home mission effort will halt and fail except as it is filled with social passion. In the same way, along all the lines for which the Men and Religion Movement stands, home missions as the right arm of the Church for aggressive outreaching effort must be enlisted. Though these various forms of effort may bear different names, there is an inner identity which binds all together in vital unity.

2. Abroad

From this swift survey of the problem at

home, let us turn to the problem abroad. The field of Christian Missions among the non-Christian peoples embraces not less than 1,000,000,000 souls. One-half of these may safely be regarded as the proportion to which the American and Canadian Churches must be the means of making Christ known. There is among these millions the obvious abiding and always urgent need of every human life for Christ. If we Christian men need Christ, every man needs Him. If we find His help sufficient and His salvation indispensable, other men's hearts, we need to remember, are just like our own. If we could not dispense with Christ, if we sing truthfully, "I could not do without Thee, Thou Saviour of the lost," other men cannot do without Him. The old missionary appeal which bade us reach men because they are so fast passing beyond our reach is an ever true appeal. Men are passing away to whom Christ should have been given before they passed out from us, given because they needed Him while they were here, given because they would not have passed out without Him whither they have gone.

The ideal of the evangelization of the world in this generation is a legitimate ideal. It is more than that. It is a necessary ideal. The Gospel can never be given to the whole world in any other way. Dead men cannot evangelize the world. Even if we could evangelize dead men, they would leave the living world still to be evangelized. "Every creature" means to us

"our generation." To preach the Gospel to them means to evangelize them. Now is our day of obedience, and now the word of Christ and what that word embodies, the will of God and the need of the world, call us to carry forward to completion the missionary task.

But the present situation has also its special urgency. The whole world is astir now and plastic. Great tides are running which should be turned into the right channels and ordered in the name of God. Nations are re-shaping and new destinies are determining. It is Christianity's day of opportunity and trial. Fifteen years ago the authoritative books on Asia preached the doctrine of its stagnation and sterility. Mr. Norman applied to China the lines:

> "Aloof from our mutation and unrest,
> Alien to our achievement and desires."

And Mr. Townsend declared that some mysterious fiat of arrest seemed to have fallen upon the yellow races, making them inaccessible to new principles from without and stamping all foreign missions whether of politics or religion as futile and vain.

We look out upon a situation today completely belying these hopeless predictions. We see in Asia a great industrial awakening. In these fifteen years the exports of Japan have grown from 91,000,000 yen to 432,000,000 and her imports from 71,000,000 to 494,000,000. The China railroads have grown from 200 miles

to 4,000, with 2,000 more under construction. New industries are springing up everywhere, and the world has something to look forward to in the production by cheap labor from raw material, produced on the spot by cheap labor, and manufactured on machinery made by cheap labor, of the very commodities which now constitute our export trade. Against that industrial development our protective tariffs will take on a pitiful significance. We see in Asia, also, a great intellectual awakening. Six million pupils are in the public schools of Japan. In China, the vastest nation on earth has cut away its old and antiquated system and is groping toward the new lights, and a new press is beginning the education of the multitudes too old to go to school, while a new post-office system, with 2,000 offices, and handling, in 1906, 103,000,000 articles, is beginning to unify the thoughts of the people. And what is more wonderful, the Moslem world has been talking of freedom of thought, and actually thinking freely. The world never dreamed to see the Moslem caliph and sultan flung down by Mohammedan hands in the interest of free institutions. All Asia has begun to think and talk, and its language is the language of men of free minds. The froth of license and excess is only the sure evidence of the deep tides running beneath. We see also in Asia a great political awakening, not only in the sense of a demand for constitutional and representative govern-

ment, though that is wonderful enough, but also in the sense of a great development of the spirit of nationalism, the Eastern nations feeling at last the deep influence of those ideals which for two generations have increasingly dominated the political movements of the West. We see in Asia also a great moral awakening. The political awakening is at bottom ethical. It is only a sign of the Asiatic's awakening to manhood and the sense of human equality. He began with a sense of lofty superiority, then became either abject or menial and angry and aloof, but now stands forth on his feet again, to be treated and to treat others as men. The idea of equality and brotherhood on which Asia now stands is a distinctly ethical principle. Indeed, it is a purely religious principle, which East and West alike owe to the influence of Christianity. The East is beginning herself to realize that her awakening is an awakening to moral needs, and that there is only one quarter where she can find what she requires. "It is a question," said Count Okuma not long ago to young men in Japan, "whether we have not lost moral fiber as the result of the many new influences to which we have been subjected. Development has been intellectual, not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble

life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present juncture." And we see in Asia, also, a great religious awakening. We see it in the growth of eager, living, aggressive Christian churches among the natives of these lands, but even more in the widespread groping and discontent, the decaying worship at idol shrines, the increasing apology for idolatry, the abandonment of popular forms of religion in the interest of what is esoteric, or in the interest of older forms now construed in Christian terminology, in the anxious search for the secret of power.

And this condition of transition and opportunity which we see in Asia, we see also in Africa and South America. The social, industrial, and political changes which are passing over Africa, the southward movement of Islam, the need of a unifying power, the call for life from dying peoples, and in South America nations with deepening moral needs because filled with men who have lost God, with religious institutions which have given men a dead man without a living Saviour, which have separated ethics from religion and lost their power to redeem life, and which call as loudly for the vivifying challenge of foreign missions as Hinduism or Islam, with a civilization developing fast on a basis of trade, but with no ade-

quate foundation in popular education or in religious principle—the conditions of Africa and South America press upon the Christian Church with an appeal as urgent as Asia's.

Men need the Gospel, and they need it now. And the nations need the Gospel, and they need it now. And the need of men and nations will not delay. These conditions lay a great burden upon us. This great awakening will prove an evil and disaster if it is not moralized, and it can be moralized only by Christianity. The pressing question is, shall we have a renaissance without a reformation, an awakening of the world's commercial passion and its intellectual life without any awakening of its soul, or with its awakened soul unfed? "History," says Professor Lindsay, "knows nothing of revivals of moral living apart from some new religious impulse. The motive power has always come through leaders who have had communion with the unseen." Has our communion been real enough to make us leaders, to give us vision of our opportunity and will to be obedient to our vision?

And among these peoples which constitute our missionary problem abroad, consider the complexity and magnitude of our task. It is primarily to make Christ known. But think what this involves—the founding of independent national churches, the laying of the foundation of true education, the introduction of the social and philanthropic ideas which are inseparable from the Incarnation, the creation, for example,

of the conception of a true medical profession, the penetration of life by the renovating principles of Christ, the translation of the Bible, the provision of a Christian literature, the solution of the profoundest questions of the relation of Christian truth to life and thought. And these problems must be solved in the midst of linguistic, climatic, moral and political conditions which add indefinitely to their complication and difficulty. Such problems challenge the interest of the men of our day and present to them in the missionary enterprise the greatest issues which can concern men's minds and hearts.

OUR PROGRAM

The missionary program of the Church must cover the missionary problems of the Church. It must deal, first of all, with the problems immediately at hand. All the duty we owe to any man anywhere we owe to our brother close at hand. He that provideth not first of all for his own household has denied the faith and is worse than an infidel. This is good Scripture and good reason. For what can we give except that which we have? "He who has," says Emerson, "alone can give. He on whom the soul descends alone can speak." Our primary business is to purify and strengthen the fountain from which the missionary stream proceeds, both for the fountain's sake and for the sake of the lands which its waters are to lave. For we may be sure that we shall give what we

have, whether we will or no. All that we possess and all that we are constitute our utterance to the world. Effective as our out-sent word may be, it will be contradicted or immensely confirmed by the example which we set, which the nations will scrutinize and by which they will judge our professions and appraise the power of our Gospel. Our program must begin with the vindication at home of the adequacy of our faith to meet all the needs of men.

It must begin here because we are here. It must also go out from this beginning, and without delaying, to compass the task abroad of making Christ known, of founding new churches, of securing the evangelization of the world, and of penetrating human life with the energies of the Cross.

Our task in the Men and Religion Forward Movement is to consider the relations of the men of our churches to these problems and to this program.

II

THE MISSIONARY EDUCATION OF MEN, THE FIRST ESSENTIAL

The fundamental need is the missionary education of the men of the Church.

As Dr. W. D. Mackenzie has said:

"God is not commanding individual men and women merely; God is commanding the whole Church to undertake the final task of bringing the rest of the world (still the vast majority of men) to the foot of the Cross of Jesus Christ. This cannot be done without enthusiasm, and an enthusiasm that is to pass right through the ranks of the whole great army of Christ. And no army will possess permanent enthusiasm in the ranks unless they know what the warfare is about—unless their hearts are aflame with an intelligent zeal. Enthusiasm otherwise must be fanaticism, or it may be a passing spasm of meaningless emotion. Enthusiasm that is to be permanent, that is to be really potent upon the history of men, must be illumined by intelligence, and it must be sustained by intelligence; an intelligence that looks out upon the world and realizes what each man is in relation to that world, and the measure of God's great work through him upon that world. There lies the need, you see, for education. That is to say,

every private member of every church in Christendom ought to know, not only why and how he is a member of the Church of Jesus Christ at all, but what he is called upon to do. He is there, not to pray for his own salvation merely, but through that and beyond that to pray and to labor for the salvation of the whole world."

And no knowledge is more fascinating or more indispensable to a man today than the knowledge of the conditions in his own land and throughout the world which demand Christianity, of the work which Christianity is doing to care for these conditions and of the principles and personalities upon which the missionary enterprise rests. Relationship to the missionary enterprise enlarges and enriches all our intellectual life. Think of what an expanding world it gives us. How big our world is in comparison with the world in which most men live! We read our papers every morning as no man can read them who is not ruled by the missionary purpose. Think of the way in which our acceptance of the missionary principle makes us acquainted with the best and most daring men that have been, or are, the men of whom it may be said that they are doing the most Christ-like work and living the most Christ-like lives in the world. Take the biographies of the missionaries whom we know, the number of living men we know all over the world, the men who most fearlessly adventure themselves on God, the men who shrink least from the boldest faith,

putting God to the largest and most filial tests. What a privilege it is, what an enrichment of life to know these men! Think of the contact which this Movement gives us with the most marvelous intellectual movements of each age. Missions show us the highest efforts men have made both to find and to escape from God. What could be more intellectually expansive than acquaintance with these highest human efforts to wring the secret from life? Take the way in which we look on the greatest problems of life, the adjustment of men to new conditions, the launching of whole races upon a new career. The missionary principle breaks open the world for us, and pushes us out upon horizons far beyond any man who is not thinking of the whole world and wrestling with the problems of all human life.

And how is this education to be given to men? Many methods have been tried, and are now being tried.

We name here a few of the most important and effective plans for imparting missionary knowledge and for enlisting men in missionary study and some of these will later be more fully discussed.

1. *The Missionary Sermon.*

The pastor beyond all question is the greatest single factor in the work of the missionary education of the men of any congregation. No pastor should consider himself true to the opportunities

and responsibilities of his calling who does not seek by every noble means to acquaint his people with, and relate his people to the claims and the needs of the mission fields. As to the number and nature of the missionary sermons, lectures and talks he should give to his people during the year, he must determine. It suffices to say that these should be sufficiently frequent and comprehensive to give the men of his church who may not have time or opportunity to read missionary literature, or attend mission study classes, a clear idea of what the needs on the mission fields are, what the Christian forces are doing to meet them, and what the results are. Missionary sermons need not be announced or labelled. They should be fresh and forceful. They should be live messages passing through live wires. Dry missionary sermons should be burned up before the pastor leaves his study, or set aflame as he delivers them. It is a well known fact that many men who have been skeptical and indifferent as to the whole missionary question have been led by a single missionary talk to become ardent advocates of the thing they once opposed. A banker in one of our great cities who was opposed to missions, was induced recently to attend a men's missionary meeting. Two live addresses were delivered at the service, dealing with the past achievements, and present needs on the mission fields. Upon leaving the meeting he said to his pastor "My whole attitude on the missionary question

has been wrong, I have changed my mind, and from tonight on I am going to do my share to meet these needs." He is now on the missionary committee of the church, and doing splendid work.

While we cannot here discuss the question, we wish to record it as our candid conviction, that theological seminaries could do vastly more than is being done in many instances, toward solving the missionary problems, if they would place stronger emphasis on the preparation and delivery of missionary sermons and addresses, the selection and study of missionary books and pamphlets, and the study of the best methods for arousing and maintaining missionary interest in the churches.

No pastor in this day of the marvelous development in national life at home and abroad, should under-estimate his privilege and opportunity in keeping his people informed as to the relation they sustain to these great world movements.

2. *The Work of the Missionary Committee.*

Next to the work of the pastor in giving missionary information is that of the Men's Missionary Committee. We assume that every church should have a men's missionary committee, or a committee composed largely of men whose work in part shall be that of arousing greater missionary interest among men, and the bringing of missionary information to men.

Great care should be given to the selection and training of the men's missionary committee. It should be composed of men of vision, character, consecration, and ability. They should post themselves thoroughly respecting past achievements and present needs in the mission fields, home and foreign. They should acquaint themselves with the most successful methods of imparting missionary information to others, and should set themselves systematically to the task of doing it.

It is a well known fact that many members of many congregations receive little or no missionary instruction. They rarely attend the meetings, banquets, or classes where missionary work is presented and discussed. In fact they avoid these meetings. In other cases the time element plays an important part against missionary training. The claims and pressure of business appointments, social and other engagements are so numerous and persistent as to consume most of their time, and therefore make attendance at the missionary meeting well nigh impossible. And yet these members of the congregation, as well as all others, ought to be reached, interested, and informed as far as possible in the missionary activities of the church. How this is to be done, is the question that is perplexing many pastors and missionary workers today. The problem, however, is not one that cannot be solved. Some of the methods that have been tried and found helpful in many

congregations are discussed in what follows.

3. *The Mission Study Classes.*

The mission study class is considered one of the best agencies for the spread of missionary information that has been discovered. A class may be formed of groups of men numbering all the way from five upwards, who come together at regular intervals for a short study of some definite missionary problem or field. Good text-books are available for this purpose. A book may be completed in eight or ten lessons. Little time is thus required, and the substance of the book may be carried away by each man. One very essential thing in the success of these classes is a competent leader. He should be a man who commands the confidence and respect of the men. This is preferable to being an expert missionary authority. If, however, he has both qualifications so much the better.

Classes for missionary study may be organized at summer conferences, denominational or interdenominational gatherings. Classes may also be formed in connection with the Bible classes, clubs, brotherhoods or other societies in the church, or in the local congregations. The plan in general is simple. Secure a leader and such other officers as are necessary, arrange for the hour of meeting, get a few books and go to work. The class will grow, and the interest will increase as you put energy and soul into it.

Mission study courses and text books are obtainable from the church boards, the Laymen's Missionary Movement, the Missionary Education Movement and the Student Volunteer Movement.

4. *The Missionary Magazine.*

No one questions the power of the printer in the work of education. What the daily and weekly papers are as an agency for the dissemination of general news, such is the church missionary magazine for the dissemination of missionary news. Every denomination has its missionary periodical. These should be published at a cost within the reach of every home; and a supreme effort should be made to secure every family as a subscriber. The denominational missionary magazine should be among the best periodicals published. It should be up to date, well written, well illustrated; and it is sure to be well read.

The interdenominational magazines should be patronized as far as possible in order to secure the broadest missionary education. "The Missionary Review of the World" is worthy of a place in every home. We recommend to men that they subscribe for "The International Review of Missions" as well as for "The Missionary Review," we bespeak hearty support for the new interdenominational magazine which is to absorb and succeed the latter. The monthly magazine published by the Laymen's Missionary Movement known as "Men and Missions" is

specially adapted to the missionary education of men.

An effort should be made by the missionary committee of every church to put a missionary magazine into every home in the congregation. In cases where the family is unable to subscribe some wise method should be adopted to insure the reading of the missionary periodical by such families.

5. *The Wise Distribution of Literature.*

Great good has been achieved by the dissemination of missionary literature throughout the congregation. Much also has been done by the distribution of books and pamphlets of a missionary character at men's meetings, where special attention has been called to the purpose and merit of the material to be disposed of. It is a well known fact that much of the literature sent through the mails goes into the waste basket, and that much of the missionary material generally circulated is read only by those already interested. The question requiring an answer, is how to get those who are not interested, and who do not read missionary literature, to become interested and to read this literature. Various methods other than those already mentioned are being tried—and with some measure of success. For example, the pastor calls the attention of the people to some book of great interest and merit that he has read, giving some striking fact that may whet the appetite of the

hearer and thereby cause him to secure and read the book. He in turn will tell some one else, and thus the book may be read by many. The pastor may not only direct the missionary reading of his people very materially, but he may induce many to become readers in this way. Recently a missionary speaker had been announcing a very interesting missionary book for sale at his meetings. Sometimes he spoke of the book in general terms, and at these meetings he rarely disposed of all he had brought. At other meetings he would refer to some striking statement or chapter in the book, such as the chapter "A Minister up a Tree." Needless to say on these occasions there was a demand for more books than the speaker usually had on hand.

Every minister can do much to create a thirst for missionary reading and study among his men by making frequent pointed and pithy references to the literature that they should read.

Another method that is being tried to some advantage is the use of a circulating library of missionary works. Some secretaries are doing this in their districts, and are thereby putting into the hands of the pastors and missionary committees such missionary information as they might not otherwise be able to obtain. The information disseminated by this plan, in time finds its way to the members of the congregation.

In one congregation the chairman of the missionary committee secured a large number of the

best missionary books and pamphlets published for the use of men. He enlisted the assistance of a number of young men, who under his direction put into the hands of the men of the congregation such books or pamphlets as the chairman of the committee thought they might read. He enclosed in each book a card containing his name with the suggestion, that the man to whom the book was loaned would carefully read it, and after doing so, hand it to the young man who would call for it. By this personal effort a great many books and pamphlets were read by the men of that congregation. This plan was put into operation in 1907. That year the church gave to missions a little over $3,000. Since that date the gifts have steadily increased until they reached last year over $10,500. This fact proves that the giving was intelligent; and also that the methods of missionary education had much to do in bringing about these results. The Church Boards and the Laymen's Missionary Movement publish effective pamphlets and Brown's "The Foreign Missionary" and Barton's "The Missionary and the Critic" and Ellis' "Men and Missions" are books which give the essential information needed by men.

6. *The Every-member Canvass.*

It is our opinion that there are few forms of missionary activity that will impart more missionary instruction within a limited time, than what is known as the Every-member Can-

vass. It is true that the canvass has a financial objective, as we shall consider later. But it is just as true that in attempting to reach that financial objective, anywhere from five to fifty men have been busy giving missionary information; and, if their work has been properly done, every family in the congregation has been receiving missionary information.

There are four significant things educationally in the Every-member Canvass.

(a) Knowledge is gained by the personal touch. It was the personal touch between teacher and pupil that not only laid the foundations of our early education, but that gave us the best methods for the securing of increased knowledge. The personal contact, the face to face interview, the personal question and answer will impart more knowledge, and arouse more missionary interest in many lives than can be done by anything else.

(b) Missionary information is indispensable to the canvassing committee themselves. To do their work they must know the facts. They must in some measure be acquainted with the needs, victories and workers in the mission fields. They must know the methods that succeed and how to work them. They must know what literature to recommend; how to meet objections; and how to answer questions relating to the missionary work. Let a committee of from ten to fifty men in each congregation get ready for the Every-member Canvass, and you have al-

ready commenced a very effective and comprehensive course of missionary education in the congregation.

While all this is true of an ideal canvassing committee, it is nevertheless also true that an efficient and fruitful canvass can be conducted even where there is no material available to constitute such a fully equipped committee as this. In many churches the work has been done by men who had no preliminary missionary knowledge and had not yet had time to acquire it, but who were willing to go about and see other men and do their best to influence them.

And more important than this knowledge is prayer. A pastor who will get a group of men together to do this work in the spirit of prayer, and who, with his men will meet the difficulties of the work in prayer, will have his reward and attain the end which is sought.

(c) The Canvassing Committee will impart information. The knowledge essential for their own equipment for service in the very nature of their work, will be passed on to others. It is a mistake for the canvassing committee to assume that the people know all about missions, and their work ends when they secure a subscription. Many people know little or nothing about the mission work of their own denomination. Your canvassing committee will surely discover this fact, and should rejoice in the opportunity of giving information to those they visit. A good canvassing committee can do more in ten min-

utes of straight personal dealing with the individual than might otherwise be done in ten years. For example, a man who had refused for years to support missions was visited by the canvassing committee and asked for a subscription. He refused to subscribe on the ground that he had heard that it cost ninety cents out of every dollar to send the other ten cents to the field. It was an insane objection, absolutely false, but it had to be met in a sane way, showing him that the cost of administration per dollar was a trifle over the cost of a foreign postage stamp. It took only ten minutes to sweep the false impression from his mind and secure his regular support to missions thereafter. Another man was canvassed who was accustomed to give $5.00 a year, out of respect to the appeal of the pastor. Thirty minutes of frank discussion by the canvassing committee, led him to study the needs, and see his opportunity for investment in a larger way in the Kingdom. He has been giving $1,000 annually since then. Hundreds of other cases more striking than these might be mentioned in connection with the work of missionary education by the canvassing committee.

(d) Many men never begin to study missions until they begin to give to missions. The canvassing committee have led thousands to give liberally and systematically, who because of this have become more intensely interested in the study of missions. In fact a large

subscription to missions was the first step leading up to the definite decision of one business man to become a Christian. The knowledge that his subscription was being used for the conversion of others, led to his own conversion. A man becomes interested in the thing he supports, and he desires to know more about it. "Where your treasure is there will your heart be also."

A man was led by a personal appeal to invest $5,000 in a mission field in the West. He at once took an interest in the work that was being done. He watched the progress made, and studied carefully the needs as they presented themselves. The next year he doubled his gift, and last year materially increased the gift of the former years.

We commend the Every-member Canvass as a very fruitful means in the missionary education of the men.

7. *The Men's Missionary Meeting or Banquet as an Educational Agency.*

The educational value of the Men's Missionary Meeting has been so thoroughly demonstrated that it needs only the statement of the fact. The thousands of men who have attended the missionary banquets and other meetings for men in this country during the past four or five years, have been brought face to face with missionary history, problems, and triumphs as never before. Many of these men will never be the same again. They have a new viewpoint. They

are beginning to relate themselves to the Kingdom in a new way. These men's meetings should be continued for the deepening of the interest created, and for the better organization of the men generally for greater missionary efficiency. Moreover men have been reached by these meetings who have never been in the habit of attending religious services. Many converts have been won from indifference, and positive opposition to intelligent support of the mission work. We have in mind a man of wealth, who not only refused to attend missionary meetings, but who openly opposed the missionary enterprise. He was induced to attend the laymen's banquet, at which his whole attitude on the question was changed. He is now a liberal weekly contributor to missions, a subscriber to the missionary magazine of his denomination, and an interested reader of the missionary literature of the day.

In the appendix to this report is a list of books and pamphlets that will be found of value to those who will read them.

We urge men in the cities where missionary expositions like "The World in Boston" and "The World in Cincinnati" are held to take advantage of the exceptional educational opportunities afforded by these expositions.

III

MISSIONS IN THE LOCAL CHURCH

This problem of the missionary education of the men is the central issue. It is an issue in the local church. There are broad influences operating on the thought of the men of our land outside the influence of the local church, but it is in and through the local church that the real work is to be done and that men are to be related to the agencies of actual achievement in the missionary task. And this is where the real difficulty lies. The problem of extending the Kingdom of God is more in the home constituency than in the field of operation. Whether at home or abroad, the solution of the problem, therefore, can only be found in making every local church a center of intelligent interest and self-sacrificing effort on behalf of this inspiring missionary objective. Let us summarize the issues in the local church and then deal with them in greater detail.

The atmosphere of the local church must become charged with missionary life, so that the contagion may be carried into every home, and each department of the congregation's activity may be vital with the life of missionary enthusiasm.

It goes without saying that the minister of such a church must be missionary in spirit and leadership. The people will hardly go where their minister fails to lead them. He must ever be on the watch for attractive items of information, that these may be used as fuel for the missionary fires which so often burn low because insufficiently fed. He should see that the local church has an adequate program of missionary thought and effort. A definite plan must be devised whereby all the activities of the church shall be promoting missionary education, missionary prayer, and missionary finance.

But if this plan is going to be effectively worked, the lay-leadership of the congregation must also be enlisted. Perhaps the minister will have to dig out these leaders and train them for their work, but no service that he renders to the cause could be more fruitful than this.

It is of vital importance that the junior membership of the congregation should be given an intelligent interest in the missionary enterprise. The Sunday-school is the field of opportunity for cultivating this interest. From the desk, in the class, by letters from the front, by illustrations from actual experience, here a little and there a little, in any way and in every possible way, the sympathy of the boys and girls should be drawn out and their cooperation secured in line with this altruistic feature of the Church's life.

The more mature young life of the congrega-

tion must also be educated and enlisted if the local church of tomorrow is to be ready for the demands that will certainly be made upon her. Either in connection with the organized young people's work, or in voluntary reading and study circles, opportunity should be given to the young men and women to acquire an intelligent grasp of the present-day problems in missionary effort. Some definite objective for their own personal effort should also be set before them in order that the impression received from study may find expression in acts of helpfulness.

It is generally conceded that the active interest the men of today are taking in the missionary enterprise could not have been possible but for the prayerful and persistent effort of the women of yesterday. But both today and tomorrow the women in every local church must continue their devoted self-sacrificing service, for without their influence in the home, in the Sunday-school, and in the church, the work of the minister and other leaders would be largely futile. In very many local churches the Women's Auxiliary is still the most effective, and in some places the only missionary agency.

But what about the men? With all the good work of the Laymen's Missionary Movement kept in mind, it must still be remembered that in only a small proportion of the local churches of any denomination has the force of laymen been at all adequately enlisted. It is indispensable that every congregation should plan to secure

the sympathetic cooperation of all its men. This is necessary not only for the missionary cause, but most of all for the men themselves.

Perhaps the appeal to the men has been too largely a financial appeal, and some men may have been repelled rather than attracted by it. The missionary finance work of each congregation should certainly be in the hands of men of business experience and enterprise who will see that the most modern methods are effectively promoted, but there is a danger in allowing the laymen to get the impression that money is all the missionary enterprise needs. Appeal for the giving of life, even more than money; ask them to pray as well as plan; let them come together for friendly discussion as well as to listen to the professional lecture, and more men will give themselves in sympathy and support.

We face here, in the relations of men to missions in the local church, as will be seen, a variety of practical problems. If we are to deal with our missionary duty with efficiency, as we seek to deal with our other responsibilities, we must solve these practical problems.

1. The Pastor and Missions

The first of these problems is the relation of the pastor to missions. He is the natural leader. Without his leadership every other effort is shackled. With it and the right support of his men, the full duty of the church becomes of practicable accomplishment.

God in His providence has solved the problem of missions on the field. Doors to heathen lands have been opened; the walls are broken down. The leaven put into the lump of heathenism a century or more ago is leavening the whole. Nations are being born in a day politically and the same will be true religiously. Oppression and idolatry are disappearing before the world's intellectual awakening. With this is coming an indefinable soul-longing which is made intelligent only in the light of the gospel of Jesus Christ. Unless Jesus shall be preached to the heathen they will turn to some modern cult, "ism" or skepticism. This is the spiritually plastic transitional period in heathen lands. Never, as now, did the words of Jesus in II Corinthians 6:1, 2, come with such force: "And working together with Him we entreat also that ye receive not the grace of God in vain; for He saith: 'At the acceptable time I hearkened unto thee and in the day of salvation did I succor thee. Behold, now is the acceptable time; behold, now is the day of salvation.'" Our Lord's plan has ever been to reach the unevangelized through the churches of the evangelized nations. "Ye are my witnesses," said Jesus. Has God made a mistake in timing the readiness of the heathen world to receive the gospel? This is true if the churches in Christian lands are not able to meet the need. The evidence, however, is that the Church of God is able both in men and money. Therefore, if there is failure, or even long delay, the responsibility rests on the ambassadors of the Lord.

The Key to the Situation.

The pastor is the key to the situation. The real problem of foreign missions is not on the mission fields but with the churches at home, and the solution of this problem is with the pastor. The waste of the home base is the multitude of non-contributing churches in all denominations. These must be enlisted. Committees are necessary. A house-to-house canvass certainly. But the pastor must lead the committee and be the inspiration of the entire movement. The pastor must believe that the primary work of the Church is to give the gospel of Christ to "the uttermost parts of the earth;" to make Jesus known and loved throughout the world. Unless the pastor believes this, he is not a capable leader and the churches will not go ahead of their leaders in knowledge and zeal. If he is a man without a vision of the world's needs and the gospel's opportunity he is incapable of inspiring the churches, and no secretary, or agent, or committee, can take the place of the pastor. By virtue of his office he is the mightiest hindrance to, or the mightiest force in, the world's evangelization.

The Pastor as Preacher.

The pastor, in his pulpit, should continue the Book of Acts. The Epistles of our great missionaries should be read and received in a spirit of joy and thanksgiving, for they record the greatest victories in the world's history. A ser-

mon on Dr. Sun Yat Sen, the political redeemer of China, the Christian statesman and patriot, would kindle the spirit of enthusiasm in the congregation. New emphasis upon the Lord's last and great command will ever bear its blessed fruit. Some of the greatest sermons in the world have been preached on missions. The great theme of the gospel is missions and if the pastor is ablaze with the zeal and spirit of missions his people will soon become enthusiastic. Charles Cuthbert Hall said: "Without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped. They lack the fulness of the spirit of Christ."

The Pastor as Leader.

The pastor is a general. His force in the field is his church. His sphere of operation is the world. His program is definite: "Go ye . . . to all." He dares not stop until "this gospel of the kingdom shall be preached unto the whole world for a testimony unto all nations, and then shall the end come." Three great military leaders were Generals Lee and Grant and Emperor Napoleon. Napoleon kept a map of the world before him day and night. General Grant spent much time in studying the map of Virginia and adjoining States. General Lee first of all organized his army. The army of Northern Virginia was famed for its loyalty and efficiency due to thorough discipline. The pastor as leader

must be a veritable thesaurus of mission information. Our people need knowledge. The rich and poor alike are too busy to secure at first hand any adequate knowledge of the world's condition unless the importance of such knowledge is brought forcibly to their attention. The pastor should take nothing for granted. *He must know that his people know* and he must help them to know by preaching, by the distribution of mission literature, including periodicals, mission study text-books, special libraries and tracts; charts, maps, and the pictures of missionaries should line the Sunday-school rooms.

He should scientifically organize his force. Specialization is indispensable in church work. Some are more interested in missions. Select such, and place upon them the responsibility of an individual canvass and of securing a weekly contribution from each member. The mission study class is also an essential. The teacher is the secret of success. A competent teacher will enlist glad students.

Information and organization will increase the number of contributors and the sum total of contributions. But there must be the personal appeal of the pastor to the individual. On the night of the battle of Salamis the Greek generals went from ship to ship among their soldiers appealing to their patriotism and urging them to the noblest heroism. So must the pastor personally approach his members and lay upon them as individuals the command of their

Lord and the world's great need. Men and women of large means may be influenced to give large sums by this personal appeal who otherwise would never realize their responsibility.

"As a pastor," writes Dr. White of our Commission, "I beg to give a word of personal testimony. In 1895 I became pastor of one of the strongest churches in the Southern Baptist Convention. The largest annual contribution to foreign missions had been $500. I called a conference of twelve of the leading men and laid the needs of our Foreign Mission Board upon their hearts and suggested that we contribute as a church that year at least $1000. After prayer it was agreed to undertake it. When the day of our general offering came the sum contributed was over $1200. The best of all followed: A great revival which lasted four weeks, and as a result I received into the membership 125 souls upon the confession of faith in Jesus Christ. The church was not satisfied with $1200, but soon went to $3000, then to $4000, and then to $5000 to foreign missions alone. The great increase was secured through information and a contribution from each member as far as possible and the cultivation of individuals who were able to support a foreign missionary."

The Pastor as Recruiting Officer.

From the far-flung battle line comes the appeal for re-enforcement: Preachers and teachers and doctors—both men and women—are

needed in large numbers to supply the present pressing demand. The noblest, divinest personalities among us are required. The wise pastor must be the recruiting officer.

The Pastor and Prayer.

The pastor must be the creator of the spiritual atmosphere without which there is no conquering march. This is accomplished in a large measure by much prayer. The missionary at the front invariably closes his letter with a request for prayer. The missionaries live the prayer life. Our life at home should be the prayer life. The sacred privilege of the pastor is to lead his people in the blessed exercise of prayer for missions. Prayer should be constantly made at many services but the monthly concert of prayer for missions has ever been a vital spiritual force. Johannes Gossner, founder of the Gossner Missionary Society, relied on prayer more than on any other force. "He prayed mission stations into being and missionaries into faith. He prayed open the hearts of the rich and gold from the most distant land." During his life he sent out 144 missionaries, frequently as many as 20 at a time depending upon him for support. "Therefore said Jesus unto them, The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "More things are wrought by prayer than this world dreams of."

Squarely Facing the Responsibility.

The pastor as leader, teacher and preacher should at this time squarely face his responsibility. The world needs to receive the gospel of Jesus. The Church of God is abundantly able to meet the world's needs and yet there is not a missionary society adequately sustained. Debt faces many. Retrenchment is called for by others. With others there is advance but inadequate. The heathen world waits and the opportunity of a speedy redemption is rapidly passing. Where rests the responsibility? Upon all Christians, but most largely upon the pastors—God's anointed chosen leaders. The call is for the pastor to the front; in information, the light ever shining; in zeal, enthusiasm unquenchable; in giving, with sacrifice and thanksgiving.

"In Napoleon's army one of the most heroic leaders was Marshal Lannes," writes Dr. White. "He was commanded to take the city of Ratisbon. On the inside of the walls were the Austrians with musketry and cannon. Marshal Lannes placed his men around the walled city and said: 'The city of Ratisbon must be taken.' He ordered them to scale the wall. The soldiers made the attempt; they were cut down by the Austrians on the inside. Again Marshal Lannes commanded: 'The city of Ratisbon must be taken; scale the wall.' And again the soldiers responded but were cut down. The third time Marshal Lannes

commanded: 'The city of Ratisbon must be taken: scale the walls.' But as the soldiers started they saw out before them the earth literally covered with the dead and dying. Their groans of agony filled the air, their blood flowed like a stream. The men stepped back and said: 'We will not scale the wall.' Thereupon Marshal Lannes dismounted and seizing a ladder placed it by the wall and turning to his men said: 'Men of France, this city must be taken. The Emperor has commanded it. Follow me and I will show you that the Marshal of France is not afraid of Austrian bullets.' And the soldiers followed and up, and up, and up went Lannes and his men. They scaled the wall and they captured the city in the name of their Emperor. Oh, men, ordained of God, as His leaders, pastors of His churches, we must take the lead; the people will follow and the heathen world will soon be given to Jesus our Lord and His head shall be 'crowned with many crowns.'"

2. The Sunday-school and Men's Bible Classes in Relation to Missions

A second practical problem in the local church is the place of Missions in the Sunday-school and Bible Classes. The Sunday-school represents our greatest educational opportunity. It is the Church of the next decade now plastic in our hands.

The importance of the Sunday-school in the

missionary program of the Church is emphasized by the following facts:

(1.) It is generally the best organized department of the church.

(2.) It is usually the largest organization, often nearly, if not fully equalling in size the congregation at the Sunday morning service.

(3.) Its chief function is religious education associated with worship. It thus lends itself fully to missionary instruction, giving and service. Its officers, teachers and pupils, whether old or young, are committed in the nature of the case to just those forms of work and worship suited to the missionary methods and obligations involved in the creation of a generation of missionary Christians.

(4.) It comprehends in its membership both sexes, both old and young, and now contributes to the membership of the Church not less than seventy-five per cent of those annually admitted to membership on confession of faith.

(5.) It is continuous in its existence, is recognized as the chief agency for the religious training of the young, and deals with its members from childhood to adult life, or throughout the most impressionable period of life when character is being formed, and habits fixed governing future conduct in relation to the church, the home and society at large.

(6.) In recent years the remarkable enrollment of adult and young men, and boys in organized Bible classes, signalizes the entrance

of the Sunday-school upon a new era of service to the Church, for in churches having such classes their membership often outnumbers and exceeds in organized efficiency the membership of all other organizations for men and boys in the congregation.

(7.) During the last five years the entire Sunday-school world has become responsive to the appeal and ideals of Christian missions, and large progress has been made in formulating plans and producing educational material on missions for use in developing a higher missionary efficiency in all its departments and members.

Already notable results have been attained in some denominations by a long sustained effort in the missionary cultivation of Sunday-schools. The sum of over $600,000 is contributed annually to missions by the schools of one church. In many schools the system of collecting gifts is creating for the Church of the future an army of Christians irrevocably committed to right habits of stewardship. Some schools are beginning to organize service as a means of fixing missionary impressions, and some are led by officers who recognize their responsibility to the Church of the future for the enlistment of young men and women in the work of the ministry and missions. In by far the majority of churches, however, the missionary organization and service of the Sunday-school are still feeble and undeveloped. The Men and Religion For-

ward Movement, by its emphasis on Bible Study, Boy's Work, Social Service and Missions, has created a new opportunity for the widespread introduction of missions into the Sunday-school, in spirit, instruction and in deed. The effort calls for leadership of mature men, who, with intelligent devotion, will fit themselves still further to leaven the organization, worship, instruction and service of the Sunday-schools of the continent with the spirit of missions, until in the course of two or three decades the missionary efficiency of the entire Church shall be made equal to her opportunities and obligations throughout the entire world. As go the Sunday-schools in missionary conviction and service, so goes the Church of the future.

The specific objectives of missions in the Sunday-school may be stated briefly to be

(1.) To bring the lessons and needs of Christian missions so to bear upon the thought and daily life of each student as to enrich character and inculcate a right attitude for life toward the out-reaching work of the Kingdom of God; and so

(2.) To teach true benevolence and beneficence in the relation of the individual to those who are in need of the blessings of Christianity; therefore

(3.) To train Christians to pray for the Church and its work and workers in the United States, in Canada, and everywhere;

(4.) To train and establish young people in

the habit of giving money to Christian work, according to the principle outlined in the New Testament.

(5.) To lead the young and old alike in all those activities that make possible a wholesome expression of the feelings of sympathy and love aroused by the contact of each life with God through Christ, and the needy of the parish, community, and the world; and lastly,

(6.) To introduce the young to the beauty and glory of life devoted altogether to Christian service, and by repeated commendation of the life of service in the ministry and missions, prepare them to consider these opportunities naturally, without prejudice, and with an eye single only to God's glory.

There are printed guides available to those who are willing to fit themselves for leadership in the effort to utilize fully the remarkable missionary opportunity of the Sunday-school. The best sources of suggestions and material are:

(1.) The Home and Foreign Mission Boards, of the various denominations, addressing usually Sunday-school Departments or the Departments of Missionary Education. The Boards not only have literature announcing plans peculiar to the churches and conditions of their respective denominations, but they will always be able to supply material published by the various other agencies cooperating with them. Wherever possible application should be sent to the Boards for help.

(2.) The International and State Sunday-school Associations, and the denominational Sunday-school societies, are ready to advise leaders, or in case of need to furnish literature containing outline policies and other helps.

(3.) The Missionary Education Movement, New York, aims to publish and distribute for use by the Boards and Churches a comprehensive missionary literature for missionary workers in the Sunday-school, including material for the officers, teachers and students of each grade.

(4.) The Laymen's Missionary Movement, New York, has published a large number of pamphlets specially suited to men, invaluable to the members of men's organizations for general reading, and to men engaged in Sunday-school or Bible class work.

Special attention is called to the printed catalogs of missionary literature for Sunday-schools published by the Missionary Education Movement, but to be secured of the Boards. The missionary lessons contained in the new International Graded Lessons, and the missionary lessons in the Blakeslee Course are commended for use.

The chief characteristics of an effective program of missions in the Sunday-school, though given at greater length in the literature available, are summarized as follows:

(1.) A missionary committee in the Sunday-school, represented on the church missionary committee.

(2.) A superintendent and staff of officers and teachers committed to the principle that missionary instruction and service are essential to the development of character and as such belong naturally to the regular scheme of Sunday-school work.

(3.) The use by the superintendent of the general exercises of the school for such worshipful consideration of missions as shall create an *atmosphere* of missions, chiefly by means of missionary prayer, scripture, hymn, story, letter, picture, book or offering.

(4.) Department or class instruction by use of the missionary material of the new graded lessons, or by illustrations, and supplementary reading or study, using the special graded literature available through the Boards.

(5.) The organization by the teacher of helpful service as well as giving.

(6.) A plan of giving involving a missionary budget and a weekly offering by every student, with all money contributed going to benevolences, the expenses of the school if possible being furnished by the church.

(7.) Correlation of instruction and giving of the Sunday-school with similar activities in other departments through the church missionary committee.

The need for such a program is indicated by many facts. Missionary knowledge is with difficulty imparted to adults unless in youth they were favorably disposed. A recent investigation

among foreign missionaries has revealed that with few exceptions young Christians in the past have been admitted to membership in the Church with no special instruction concerning missionary obligations. In remarkably few cases has the primary influence leading young people to consider missions as a life-work been a *Church* influence, such as the personal example or counsel of pastor, or Sunday-school teacher or officer. Until recently the missionary training of the majority of the young was incidental and negligible. To this omission may be traced much of the apathy, prejudice and ignorance of church members today respecting home and foreign missions. To change this condition to one of general sympathy and cooperation in the measure of ability calls for a generation of leadership.

To furnish this leadership insofar as men are to be enlisted, is a unique opportunity of the men's Bible classes. Boys and girls will respond to the leadership of men in places of influence as officers and teachers in Sunday-schools. The men's Bible classes should study missions, give in cooperation with the congregation, and engage in practical service in the community. But to contribute strong missionary leadership to the Sunday-school, guide the developing missionary life of the fifteen million enrolled membership is a task commensurate in its difficulty with its assured results.

Peculiar opportunities lie thus in the path-

way of men's organizations of a congregation to foster an efficient missionary activity. The men of the congregation need the benefits of example and leadership in giving, reading, cooperative investigation and personal service in the community. They need to know something of the history and present condition of the missions and missionary societies of the denomination of which they are a part. Without a sympathetic understanding of these societies men cannot be expected to show the measure of devotion required to maintain them and make possible that degree of efficiency demanded by their needs and opportunities. It is pre-eminently the privilege and duty of the leaders of the men's classes and other organizations of men to take the lead in studying and supporting the established denominational missionary agencies and advocating their needs among the multitude of men who are in the Church, but are unreached by the methods now employed to enlist them.

Moreover men's classes and organizations need an objective as large and impelling as missions to save them from disintegration altogether, or impotency and dullness. The study of the Bible for personal profit is most commendable, but unless men *act* their religion to the full, and not merely *think* it, the world will not soon be brought to Christ. In missions men find the most satisfying compensations, for they know they are doing most good when personally they give themselves to the support, service and

advocacy of religious effort that meets the need of others.

If the missionary committee needs strengthening by the addition of able men of large heart and mind, let the men's class train and enlist them. If the monthly missionary prayer meeting languishes let the men's Bible class grapple with its problems and make it vigorous and compelling in its educational and spiritual power. If the Every-member Canvass consists of a distribution of the packages of envelopes by mail or "at the door as the congregation goes out," let the men of the Bible class volunteer to call on all members of the church and congregation, or assist the church missionary committee to do so. If social conditions in the town or city are not what they ought to be, let the men of the class investigate them, using such a book as "Community Studies" to guide them, and when the facts are known, let them organize voluntary service to cooperate with the existing city or other civic agencies to remedy the conditions, or if need be, deal directly with the conditions unaided. No body of men are better fitted by organization and purpose to lift the congregation to a higher plane of efficiency in missionary service than those associated week by week in the study of the Bible, which is the source of inspiration and light on the work and problems of the Church.

We need to emphasize the fact that here in the Sunday-school is a great recruiting ground for

missionary lives. Listen to the testimony of James Chalmers of the South Seas, Robert Louis Stevenson's great man:

"It was at the beginning of these somewhat reckless years that I came to the great decision of my life. I remember it well. Our Sunday-school class had been held in the vestry as usual. The lesson was finished and we had marched back into the chapel to sing, answer questions, and to listen to a short address. I was sitting at the head of the seat, and can even now see Mr. Meikle taking from his breast-pocket a copy of the *United Presbyterian Record,* and hear him say that he was going to read an interesting letter to us from a missionary in Fiji. The letter was read. It spoke of cannibalism, and of the power of the Gospel, and at the close of the reading, looking over his spectacles, and with wet eyes, he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the Gospel to cannibals?' And the response of my heart was, 'Yes, God helping me, and I will.' So impressed was I that I spoke to no one, but went right away towards home. The impression became greater the further I went, until I got to the bridge, and kneeling down prayed God to accept me, and to make me a missionary to the heathen."

3. THE YOUNG PEOPLE'S SOCIETY AND MISSIONS

The missionary committee is essential to every well-conducted young people's society. This

committee is organized to develop missionary interest along four broad lines.

(1.) Missionary education by mission-study classes made up of selected groups who will actually study the missionary problem, and by missionary reading circles and individuals who will at least read about it. The circulation of missionary publications and the organization of missionary libraries are also promoted.

(2.) The preparation for and management of the regular missionary meetings. Multitudes of people who will not engage in definite mission study will attend a bright, interesting missionary meeting, and by the "inspirational method" become interested in this great world movement.

The following are some of the methods of these meetings: the use of the map, with a map-talk about the country, and with the pointing out of every locality mentioned during the evening; the introduction of any topic of timely interest, such as current events will suggest; speaking without the use of book, paper, or manuscript; the use of pictures, curios, music from the land under discussion, native costumes, tableaux, and the like; at the close, a brisk "quiz" reviewing the principal points that have been brought out; socials built along missionary lines are given by the missionary committee joined with the social committee; for instance, a Japanese social with Japanese decorations, costumes, booths, games, songs, reading, and refreshments.

(3.) Missionary giving. This is promoted by systematic weekly or monthly pledges, and by persistent emphasis upon the principle of Christian stewardship as expressed in the giving for Christian work of one-tenth of one's income as the minimum. The Christian Endeavor Tenth Legion has already enrolled more than 28,000 who have adopted this principle.

These contributions of the young people's societies are given through the regular denominational channels, thus putting the young people into personal touch with these agencies and training them to use them as the medium for their gifts.

(4.) Personal missionary service in city missions, public institutions—such as prisons, almshouses and hospitals,—and in personal service for our brothers from other lands who come to make their homes among us.

Through classes for the teaching of English and good-citizenship a point of contact is established and Christian fellowship emphasized.

Young people's societies are already organized and are doing most helpful work among the Chinese, Japanese, Armenian, Persian, Italian, French, German, Finnish, Bohemian, Ruthenian, Lithuanian and other nationalities in this country.

The helpful influence of such personal contact with the missionary problem here at home is shown in the testimony of many of the candidates for missionary appointment abroad, who

say that the strongest influence in leading them to consecrate their lives to missionary service was their missionary training in the young people's society.

The bond of fellowship between the societies at home and those upon the foreign field does much to develop missionary interest and enthusiasm.

The missionary committee should be organized dividing among its members the work to be done, so as to place each member in charge of one division of it. One member, for instance, will try to increase the missionary giving of the society, another will have charge of the missionary reading, a third of the mission-study class, etc.

One of the great advantages derived from the missionary work of the young people's societies is the development of personal initiative. The work is not done for them, but by them. It is not simply instruction, but largely expression. As they gain information in the study-classes and reading-circles they impart it in the meetings and utilize it in personal service, and so deepen its impression upon their own lives.

Another advantage is that through their organized unions of local societies they are able to carry on institutes for the training of leaders and so lift the grade of work in all the societies to a higher efficiency.

There is a possible danger that in the development of the work the plans of the Sunday-school

and the young people society may overlap, but this can easily be avoided if the missionary committee of the society and the officers of the Sunday-school confer and co-ordinate their work. Indeed, the time has come for the missionary leaders in all the departments of the local church to come together and plan the campaign so that there may be the minimum of duplication and the maximum of efficiency.

4. The Missionary Organization of the Local Church

With the fourth practical problem, namely, the missionary organization of the local church we do not need to deal at length. It is treated with imagination and genius in Dr. Courtenay H. Fenn's two books, "Over Against the Treasury," and "With You Always" (obtainable from the Laymen's Missionary Movement, 1 Madison Avenue, New York, for ten and twenty cents) which every man should read, and in J. Campbell White's "Manual of Missionary Methods," published by the Laymen's Missionary Movement and in the manual on "The Misssionary Committee," prepared jointly by the Home and Foreign Mission Boards, the Laymen's Missionary Movement, and the Missionary Education Movement.

5. Financial Problems

A fifth practical problem in the local church with which the men in the church must deal, as in their societies the women have for a genera-

tion been dealing, is the problem of money and giving.

Money constitutes only one of several ways in which every Christian can promote missions, and it should never be made to appear that the only or the chief need is financial. The primary duty is to pray. There is also the great duty of the diligent study of missions, both from the Biblical and historical viewpoints. There is the clear duty of personal service in the propagation of Christian truth. There is the duty of finding the workers, and sending them out and supporting them. Mere financial contributions are thus but one of many fundamental missionary obligations. No man can give money enough to discharge his whole duty in extending the Kingdom of Christ.

The obligation to give to missions is clearly laid upon the Church. Money is absolutely essential in sending out and supporting workers until those are raised up in all lands who are able to take up and complete the work of making disciples of all the nations.

How much money is needed for this purpose? To meet the open doors now confronting the Church in all parts of the world, vastly increased contributions are necessary. For mission work in the non-Christian world, at least three or four times as much as is now being contributed, is urgently needed. From the United States and Canada, it is estimated that at least forty-five million dollars a year are

needed for work abroad, for which at present only about fourteen millions per year are available. While the needs at home may not require so large a proportionate increase, it is clear that greatly augmented contributions are also necessary to meet worthily the home missionary situation.

Is the Church able to supply these financial needs? No argument ought to be required to show that the Church is abundantly able to meet all these needs and far more. Wherever giving is intelligent, systematic, proportionate and general, money is contributed on a scale which proves to a demonstration that the Church has financial resources far more than adequate to meet every need both at home and abroad. The problem is to lead Christian people generally to regard missions as a part of their own personal life-work, in which they will desire to invest their prayers, their efforts and their possessions.

The development of a genuine and controlling missionary conviction and purpose is therefore our first task. To do this will require a vision both of the needy fields, and of Christ, who is waiting to satisfy the deepest needs of mankind. Nothing but this vision will lead a man to give as much as he ought or to give in the spirit which will make him a worthy partner in this divine-human undertaking.

It is a very serious fact that from one-half to three-fourths of the church members of

North America have not yet begun to do anything serious or systematic to promote world-wide missions. The first effort of all pastors and other Christian leaders should be to enlist their entire constituency in the intelligent propagation of Christianity throughout the world. It is not enough to get a certain aggregate sum of money from a congregation. The aim should be to enlist a worthy response from every member of the Church, as an active partner with Christ in saving the world. To this end, the membership should be studied individually and dealt with personally, in addition to all general educational methods that may be used.

The best place to begin is for the pastor and officers of each congregation to make a careful study of the number of their systematic missionary contributors compared with the number of members and adherents. This will reveal the large number of people still to be reached and enlisted. Thorough-going plans should then be adopted for winning over this entire number into the column of missionary contributors. Experience proves that, in nearly all cases, this can be done by patient, persevering and well-directed effort.

It is important that this work of enlisting the whole congregation be definitely committed to a group of strong missionary men, who should be appointed by the officers of the Church, as their missionary committee. This committee, including always the pastor as one of its mem-

bers, should make this their major Christian activity in the congregation, and should give themselves with devotion and enthusiasm to their great work.

Special pamphlets, dealing with the work of this committee, have been prepared by the Laymen's Missionary Movement and the Missionary Education Movement, as well as by some of the Missionary Boards. These should be given careful study of all members of missionary committees, who will in this way receive many valuable suggestions for their work. Much of the work of this committee will necessarily be educational in its character. The chief financial functions of the committee are:

(1.) To secure the official adoption of the weekly method of missionary offerings and to lead all the members of the congregation to make their subscriptions on this basis.

(2.) To organize and conduct a complete personal canvass for missions once each year, with the fixed purpose of enlisting every member and adherent of the church as a systematic contributor to missions.

(3.) To study the giving capacity of the congregation and steadily work toward leading the members out to their full duty in the extension of the Kingdom of Christ.

(4.) To promote scriptural principles of stewardship among the entire membership of the church.

(5.) To see to it that missionary offerings

are forwarded promptly month by month to the Boards administering the work, so that funds will be in hand for its support, thus avoiding borrowing and interest charges.

Why should the missionary offerings be on the weekly basis?

(1.) It is scriptural. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2. This injunction was not concerning the local church expenses but referred to a missionary offering.

(2.) It is educational. It keeps missions and benevolences habitually before the people.

(3.) It enlists more givers.

(4.) It secures much larger aggregate offerings.

(5.) It replenishes the Mission Board treasuries regularly, preventing indebtedness and financial loss through interest payments.

(6.) It does not decrease but actually increases the offerings to current expenses.

(7.) It is fair. "Love thy neighbor as thyself." There is no justification for having a better plan for securing current expenses than for missions.

(8.) It promotes prayer. Each weekly offering becomes an act of worship.

Systematic, proportionate, cheerful weekly giving is the most scriptural, fair, business-like and productive method. Where properly introduced and conscientiously worked it secures the

largest possible results, educationally, financially and spiritually. The weekly offering need not interfere with special offerings on suitable occasions, such as Thanksgiving, Christmas and Easter.

Why should there be an annual personal canvass for missions?

(1.) It answers the personal questions and objections of members.

(2.) It supplements most helpfully the public instruction and appeal.

(3.) It compels a fresh consideration by each member of his personal missionary responsibility.

(4.) It dignifies the missionary cause in the minds of all.

(5.) It vastly increases the number of systematic contributors.

(6.) It discovers and develops many new workers.

(7.) It promotes acquaintance of canvassers with the congregation and with the community.

(8.) It often reclaims many lapsed members of the congregation.

(9.) It stimulates church attendance.

(10.) It avoids multiplied appeals for money from the pulpit.

(11.) It is an invaluable inspiration to the canvassers and to the congregation.

These reasons are not theoretical but have been discovered in actual experience in a large number of congregations. Any one of them is strong enough to lead pastors and church of-

ficers to give this method preference over any other now in use. In their combined strength, they constitute a conclusive argument for the organized canvass in every church that aims at reasonable efficiency.

Used together with proper methods of promoting missionary intelligence throughout the whole membership of the church, these financial methods are proving highly successful. By the use of them, many churches, denominations, and cities, have made phenomenal increases in their offerings to missions during the past few years. For example, twenty-seven churches of Toledo, Ohio, in one year increased their foreign missionary offerings 114 per cent, their home missionary offering 140 per cent, and their number of systematic contributors to missions 400 per cent.

The entire Southern Presbyterian Church has increased its offerings to foreign missions during the past four years, from $223,000 to $452,000 per year.

The churches of Toronto have increased their missionary offerings from about $200,000 in 1907, to over $441,000 in 1911. The thirty-seven Baptist churches of Toronto have made these splendid gains year by year:

1907	$23,000
1908	55,000
1909	61,000
1910	72,000
1911	82,000

The total membership of these churches in 1910 was 8,401, so that they have reached an average of nearly $10.00 per member to missions. Taking Canada as a whole, the churches have increased their missionary offerings from $1,492,000 to $2,216,000 in three years.

Similar gains have been made in spots in all denominations, and in all sections of the United States and Canada. It is fair to say that wherever proper methods have been used, and a prayerful spirit has prevailed, revolutionary results have been obtained. The conclusion is forced upon us that when these methods and this spirit become general throughout the churches, the financial problem of missions will be solved.

As there are over 200,000 Protestant churches in North America, with over 21 millions of members, an army of volunteer workers is needed to propagate these methods in their own churches and communities, until the whole Church shall have been seriously enlisted in behalf of the world-wide propagation of Christian truth.

No one financial method is absolute or final. All our present devices will soon be outgrown and even the best of them have their pressing limitations. The great issue is not financial. It is spiritual. St. Paul had no mission treasury back of him. But the missionary enterprise needs financial support on every ground of reason and religion. And God calls for the wealth of the Church for the work of His Kingdom.

The methods, however, by which the contributions of the Church are secured will change with each decade and we must not be misled into investing any of them with the idea of permanence or unchangeableness.

There has been a very strong tendency in recent years toward the adoption of some unified scheme of missionary finance. Some missionary budget or apportionment plan has generally been adopted to attain this end. These plans have been helpful, they are the best which have yet been developed but it is necessary to realize their limitations. For example, no apportionment is based on actually solving the missionary problem, so far as that problem is a problem in finance, which is by no means the whole problem. It is merely the amount that is absolutely necessary to carry on the work for the current year. If the Boards were estimating the amount that they ought to be spending it would probably be anywhere from twice as much to ten times as much as the apportionment.

The danger to guard against in the use of this system is giving any congregation the idea that it has measured up to its financial responsibility when it has paid its apportionment. Some churches have also made the great mistake of checking the generous spirit of many of their men by insisting on their making a lump subscription to missions without giving them the opportunity of designating how it should be ap-

portioned. This is a very short-sighted policy. Let every man give up to the limit of his interest and conviction to any department of the work he desires and he will only be the more ready to do his full share in every other department. Subscription cards for missions should be used on which there is the opportunity given of designating the specific department of work to which the donor desires it to be given.

We have not considered in these suggestions the various plans for relating donors or churches directly to some part of the work at home or abroad. These differ in different Communions, but the testimony of a layman in a church which for years has supported two mission stations, one in the interior of China and one in the mountains of Kentucky, is commended to other laymen who are prepared to deal with the missionary program of the Church on a basis of adequacy and true loyalty. We commend giving without specification of the precise object of support or else some such reasonable plan as this connection of churches and donors with stations rather than with native workers or separate institutions. The support of individual native preachers or Bible women involves unnecessary complication, lays an undue burden on the missionaries to correspond regarding such accounts and attaches missionary interest to uncertain personalities. What is known as the "station plan" which enables donors of any

amount, large or small, to have an interest in a particular station seems to us a far wiser plan. The layman to whom we have referred writes:

"The missionary interest of a Church is the test of its discipleship." All obedience to Christ opens the way for growth; refusing to pray and work for missions stunts and starves. The elixir of life for home churches is to be digged on the mission fields. A real share in making Christ known where He has not been named, in this land or any land, will prove a strong spiritual stimulus and a constant incentive to prayer.

"Each local church should aim for such contact with this work, such a vital participation in it, as shall bring every member to enthusiastic interest in the progress of Christ's Kingdom.

"To attain this we should seek for all not only general knowledge of the broad field but close connection with some individual points, both home and foreign, which shall typify the whole, and develop a championship for the general cause.

"Not alone sympathetic personal relations with the individual missionaries. The ideal position is that of definite responsibility for maintenance and enlargement of a particular portion of the field or a distinct line of effort; the peculiar enterprise under the Board of the local church. So that bona fide extra giving means genuine advance and to withhold is recognized squarely as to shut the gates of mercy on mankind. Spe-

cial sacrifice in order to enter an open door should be invited and expected. Sufficient identification with the workers should be attained to make their trials, reverses, successes those of the believer holding the rope. Giving him a sense of personal achievement in sharing successes; let him see how God is answering his earnest prayers.

"Especially valuable is the effect of such contact on the youth of the Church; furnishing the highest ideals, and influencing life decisions, whether the way be open to serve Christ on the field or here.

"On the financial side develop not merely the idea of stewardship but the ideal of real partnership in executing the great plans of God."

Apart from the question of direct connection between the Church and a specific field to which its contributions are applied, the method of personal approach to the Church in an every-member canvass has vindicated itself in the experience of hundreds of churches. Out of scores of testimonials we present one from Canada. It is from Mr. Matthew Parkinson of Toronto:

"The men of the Church are aroused to a full sense of their missionary obligation when the plain facts of the Church's need and of their responsibility are laid before them in a comprehensive and businesslike way.

"Experience, in Canada, has shown that this is best done at a meeting of men *only*. This meeting is best secured by holding a banquet or

church supper. This should not be a *free* entertainment. Let the supper be prepared by the women of the church, the charge be nominal, and the tickets in the hands of an energetic ticket-selling committee which is pledged to personally interview every male in the congregation sixteen years of age and over. When conscientiously done this has secured the attendance of 60, 70, 80 and, even, 90 per cent of the available men.

"At this meeting, still seated around the tables (Anglo-Saxons never feel so companionable as when their legs are under someone else's mahogany) fully discuss the budget of the church for the year, adopt the Duplex weekly offering envelope, appoint a consecrated missionary committee, and decide on an Every-member Canvass to be completed in at least two weeks from date. Let the members of this committee go two and two into the home of the people with the envelopes and pledge cards, while the spell of the inspiration of the banquet is still on them, and there is no doubt what the financial results will be.

"As the latest example of the saneness and success of this method, let me state what has just occurred in Bloor St. Presbyterian Church, Toronto. In 1908, before the impetus of the Laymen's Missionary Movement was felt in this congregation, its gifts to the missionary schemes was $5,129. As the result of an intensive Every-member Canvass, February 12-16, 1912, this

congregation is now pledged to a yearly contribution of $16,725 for the same schemes.

"This church had 40 canvassers. They went in the church at 6:30 P. M. each evening during the week, lunched together as the guests of the Women's Association, and at 7:15 P. M. went out two and two into the homes of the people. They met again the next evening to report, exchange experiences, get inspiration, and again go out for greater successes. The results prove the efficiency of the method.

"Before me lies the tabulated results of one canvass, with names, addresses, amount of contribution last year, and sum pledged this year attached. It is a startling revelation of what might be done in the churches of America. Of the twenty-eight visited by this pair of canvassers, 7 only contributed in the year 1911. Their combined gifts during the year amounted to $114.75. Now, every one of the twenty-eight are contributing, and are pledged to give $449.60 in 1912. Marvelous as this may appear (300 per cent increase in contributors and 400 per cent increase in contributions) it was only an average result, many of the canvassers showing higher percentages of increase in contributions.

"There is no longer any doubt about the matter. Do you wish the missionary contributions of your church raised to a reasonable sum? Then at once proceed to place the matter clearly, definitely, and impressively before the *men* of the congregation, and follow this edu-

cation up by an incisive, personal every-member canvass and your wish will be realized.

"Money is the least result of such church activity. Every man of the forty Bloor Street canvassers is now available for any or all church work calculated to appeal to the strength and manhood of one willing to serve in that which he finds 'worth while.' No difficulty in securing consecrated elders and self-sacrificing managers in churches thoroughly awakened in this practical way to the needs and responsibilities of the Church's world-wide work."

And in addition to all other benefits, and perhaps transcending all others, work of this kind by men will introduce some men to the idea of stewardship. The missionary need and opportunity constitute indeed the most powerful challenge to this idea. Under the influence of this challenge many business men have been led to devote a large part of their income to the extension of the Kingdom of Christ; in some cases reaching to 25 per cent and 50 per cent, and in a few cases to their entire income apart from economical living expenses. One of the great needs in America at the present moment is a recognition of these higher standards of stewardship, involving not only one's possessions, but his time, influence and energy as well. It will break upon them that they are not their own, that they and all that they have are Christ's, that life and strength and all possessions are simply trusts from God to be administered as

they would administer any trust reposed in them by men. The whole Church holds this view. But this view does not hold the Church. When it does, when men are grasped by the conviction that they are God's and that the world is God's and must be claimed for God, then the tides of power which pulsed through the early Church and beat across the world will move once more.

The General Problem of the Relation of Men to Missions

But the relations of men to missions are broader even than these particulars which we have been considering. What we have to do is to bring the whole body of Christian manhood to bear upon the whole missionary task of the Church.

IV

THE NEED OF A GREAT LAY ADVOCACY AND SUPPORT OF MISSIONS

It is one of the saddest facts in the life of our Church that so far as can be ascertained only about one man in ten among our church membership is deeply interested in the subject of world-wide missions. An average gift per member of less than one cent a day for missions at home and abroad tells its own sad story of neglect and indifference. The Church as a whole has never taken the missionary enterprise seriously. It has been felt that asking for help stood about on the same basis as an invitation to buy a concert ticket, it was entirely optional with the individual whether he accepted the invitation or not. It becomes therefore a very serious question not only "where are the nine" who have been healed, but why are there nine uninterested to one that is recognizing his missionary obligation.

It seems that there is a fundamental error in the minds of the great majority as to the supreme business of the Church. It is not a religious club for the education and help of the congregation, nor is it primarily for divine worship; its real purpose is to give the Gospel to the world. Missions are not a department of

the work of the Church, they are to be the center of its activities; other uses are incidental.

With this error controlling the church life we need *first* to *give to men a great ideal and aim in life* worthy of their manhood, and there is no ideal to be compared to the missionary purpose. This is nothing less than to give the knowledge of Christ to every man wherever he lives and whatever his conditions. It is the largest thought that can ever come to any one. It was that thought and purpose that brought the Christ from heaven to earth. Such a conception of a man's obligation broadens him and furnishes the real antidote to selfishness and littleness and narrowness which makes so many lives petty and sordid and unworthy. World-wide missions have to do with business and diplomacy and education as well as with the evangelization of the world, and aggressive Christianity, when properly put before men, is most attractive. Its very bigness and difficulty is a challenge and that is a great asset. When this idea possesses them, they will no longer sing with any patience "Hold the Fort," as though the Church of Christ must sit still behind its fortifications and repel attack. Napoleon said, "It is a maxim in the military art that an army that remains in its intrenchments is beaten." We must give to the men of our churches a vision not only of their obligations but of the opportunities which everywhere exist for active and aggressive Christian service.

Second. In order to give men this great vision, we need to be *more earnest and persistent in furnishing information* to those, who in the rush of worldly things, have never caught either the full meaning of life or had any adequate knowledge with regard to our missionary work. What men need is not more rhetoric and exhortation but more information. They must be made somehow to see that the missionary problem is the largest which the world faces; it is all-embracing in its reach. By solving this a hundred others are solved which are included in it. There are nearly a thousand million people in this world that cannot read or write and there is an equal number that when sick or injured have to suffer untold and unnecessary pain. Men must be made to see that it is Christianity alone that will ever change these conditions. We not only have a gospel for every man but a gospel for *the whole man.* Here is the greatest opportunity for service for the man who wants his life to count for the most.

Third. Has not the time come when the laymen in the churches should make plans far wider than at present to properly prosecute missionary work? As a help to this ought we not to *plan our work more largely together.* There would be a great impression made if the representatives of the Mission Boards should as speedily as possible get together to make larger and far more comprehensive plans. It is one of the hopeful signs that such plans are being worked

out, and when they are brought forward they will do much to give missions their proper place in the thoughts of all. The blessing of God will certainly come upon a united Church working as one for world-wide missions, the largest thing in the world.

It is at this point that one of the greatest ministries of men to the mission cause can be rendered. The cause needs a great host of propagandists, of men who believe in it and who will communicate their duty to other men.

Nothing ever reaches its last and successful stage till it gets out of the hands of specialists, and is advocated in a popular way. The hope for the victory over tuberculosis is a reasonable one now since the fight has enlisted lay advocates by the thousand, and the specialist has time for his own technical work. So too temperance reform is winning its way because laymen everywhere are busy. And when political conditions get so corrupt that the average voter feels that it is his business, then and then only is there much hope of a thorough renovation. Laboratory evangelistic work has been going on in a vigorous intelligent way quite long enough in local missions, in frontier village and camp, and in the distant places of the earth; opportunities, methods and results are in evidence; what is needed is an army of men who will take advantage of the experience gained, and the problem cannot be solved without this larger number of workers. Then too, such a company of advocates will fur-

nish a new viewpoint, thus securing the interest of many others like themselves. As an eminently successful friend said recently—"I do not see this thing as you do at all, but it is so important from my purely business standpoint that it must have my attention and support." Only as a proposition presents several faces each in itself attractive to some one, can it win a following that is anything like what it ought to be.

The modern Trust Company is conducting the business of great estates because individual executors change or pass away, but the Company continues through generations. The great strength of the Women's Missionary Societies has been their independence of official leadership. The coming and going of one or more clergymen makes little difference; the organization goes on increasing in numbers and effectiveness. The weakness of the financial feature of much work is due to the fact that it depends upon the leadership of one man, and not upon a developed organization or constituency. It is an amazing thing that many churches show a rise and fall of many hundreds of dollars in their benevolences as the pastorate changes. We need a permanent body of convinced and agitating laymen to secure this continuous support to carry forward the enterprise upon the shoulders of the general manhood of the church.

To any student of world-wide missions there can be no doubt of this necessity of a strong lay advocacy on their behalf as well as of a strong

lay support. There has grown up a curious sort of impression, rather implied than openly expressed, that missions both at home and abroad are the special business of the ministry, and that the laymen are under no more serious obligation than that of an occasional contribution, proportioned quite as much to their zeal (or lack of zeal), as to their ability to give. It would be an interesting subject of study to determine how far this tacit but very general misapprehension is due to the reflex action of that tide of religious feeling known as the Protestant Reformation, which (rightly, as we feel), withdrawing the minister from the position of intermediary between the individual soul of man and the direct approach to God, has swept him into the anomalous position of standing between the individual Christian and the work of the Church of God on earth, but such a discussion would lead too far afield. That the misunderstanding exists there can be no doubt. Nor can there be any doubt that it is entirely contrary to the original genesis of the Christian Church and to the necessities of its growth. If there is any one marked characteristic of the Apostolic Church it is its lay activity, and that activity grew out of the fact that every member of the early Church felt a personal relation to a Christ who not only *had* lived on earth, but *was* living in every part of the Church. This personal relation of Christ to the individual was the spring not only of the activity of the Church, but of the success of

the Church. The story of Andrew and Peter and Philip and Nathaniel, as recorded in the first chapter of St. John's Gospel, is an epitome of the history of the Apostolic Church. Personal advocacy of a living Master was the inspiration and motive power of the Christian Church of the first century. If today the Church in the mission field is to be successful against Islam abroad or Mammonism at home, the battle must be waged not by ordained captains in the Christian army alone, but by the rank and file. In other words, every member of the Christian Church must be a missionary, not merely in the sense of a contributor to the coffers of the missionary societies, but in the sense of being a witness and an advocate.

The securing of this lay advocacy must come through information, personal service, enlisted prayer and sacrifice.

No continuous interest is possible on these lines without information, and clergy and committeemen must be involved in a campaign of education covering the field, the work and the results, with continual emphasis upon the fact that the Church has no reason for its existence except as an evangelistic agency and that this necessarily involves every member. Every church has a body of men unemployed in any Christian work, and unidentified with any line of service, either in the church or beyond. A body of church officials, city mission workers, or committeemen can render no higher service to such men than to put

up to them some definite line of work which they can do, and in the doing of it gain infinitely more than they give. There is great enrichment in the life of a home, a community, a church or a brotherhood when each member has something which in a peculiar way demands his best interest and attention, in education, recreation or service. Identification with one line of work will give the sympathetic outlook, and those whose ambition is to see that the lame walk and the blind receive their sight will be glad to be identified with an effort to see that the poor have the Gospel preached unto them. A matron in a police station rendering a service to unfortunate women and girls, intolerably hard and trying, recently illustrated how work broadens sympathies by making a contribution to Foreign Missions that means a sacrifice that few other fellow-contributors know anything about.

A man with some definite line of service as his own should be approached as all men should be, by definite distinct illustration of needed work and by adequate appeal. Much of the appeal in the past has not been of sufficient magnitude to really concern the average successful man, and we are in danger yet of weakening great causes by talking average contributions. Four particular churches have come to our attention recently that have been helped in every way, and strong new men enlisted in the work by having to master a proposition in mission effort that they pronounced utterly impossible.

No more important problem confronts us than how to secure this adequate lay advocacy of mission work and adequate lay participation in it, every man taking his part in making Christ known and in persuading his fellows of their duty to know Him and to make Him known. Can such an awakening be brought about?

Curiously enough the final answer is the turning back of the proposition itself, the lay advocacy cannot be secured except by lay activity. Mass meetings, circulars, printed literature in periodical, pamplet or book form, mission-study classes and missionary exhibitions all have their place and are details of importance but they are none of them *the* means of securing the result. That must be secured by the personal touch. An official of one of the Laymen's Missionary Movements, writing recently to a prominent layman of his denomination on this subject, asked the question, "How can we do it? Won't you write and tell me?" and the reply of the layman to whom the letter was addressed, who is himself a leading man in his community and a member of the Senate of the State of New York, was:

"Whatever inspiration comes from the organization of the movement must come, it seems to me, from just such communications as I have received from you. It is the first letter I have received regarding this movement which has in it the human touch. If it has done nothing more, it has done this,—aroused in my heart more strongly than ever the desire to do something to

forward this great movement to which we are pledged."

The writer then goes on to ask for more frequent letters, if not meetings. This is, after all, the method in which life is propagated. The working dynamo must charge the Leyden jar.

One of the present problems of missions is how to create an intelligent interest in the mission field and in the administrative problems of missions on the part of the generality of laymen. Up to the present this has largely devolved upon the Boards, but for the fullest efficiency of the cause, it is desirable that all through the Church there be men with a real knowledge of missionary problems and a sense of missionary responsibility. It is not enough to give and pray. Such a body of intelligent opinion would have a good effect upon the boards and missions, keeping them ever aggressive, and alert, and sensitive.

Moreover men must be made to realize that the mission work is not the affair of a few hundred men composing the mission boards. It is the business of every Christian man. He and his fellow Christian men and not the board which represent them must bear the responsibility. What is a board but an agent and what does it have save that which men give to it to administer for them?

In our planning we must drop all petty differences and come together in the largest possible way for an aggressive campaign at home and abroad.

By securing the interest of men in planning the work, they will be ready to *discourage extravagance in the support of the local Church.* This has been well expressed by Bishop Graves of Shanghai in the words: "The three evils to missions are the tessellated pavement, the altar and the stained-glass window." They will recognize that there should be a proper law of proportion between what we spend upon the local church and what we give for others, a principle which they will be more ready to carry into their own personal expenditures. The financial goal for missions should bear a reasonable relation to the amount expended on local church work. An increasing number of churches are unwilling to give less to missions than they spend upon themselves. In all ordinary cases, this is a standard that could easily be reached by proper methods of missionary education and finance. One New York church for more than twenty years has given at least four times as much to the spread of the Gospel at home and abroad as it has spent in its own maintenance. If churches generally could be led to give as much to missions as they spend in their own support, it would be possible to support workers enough to evangelize the world in this generation.

Fourth. We not only want to *plan the work* but also to *work the plan.* We would call attention again (a) to the power of social influence. We seem to have come to the reign of the dinner

table! The easiest way to reach men is to work thus along the line of the least resistance. We are doing this in the business and in the political world; men talk and plan as they eat. Ought we not therefore to follow this custom and gather a few friends together in our homes, or in a room at the Club, and fill them full of the missionary story?

(b) We are beginning to recognize the educational value of the eye. Men should be interested to make charts and diagrams full of facts with regard to the work of the local church and of missions with the amount of money expended for each. Put a man to work on this plan and it may change his life for it will be a revelation to him to know how little is being done proportionately for missionary work.

(c) We ought to make more use than we do of the *greatness of the results* of missionary work. The greatest power in the world today is the missionary. It is not commerce or diplomacy that is changing the world but the men who are preaching the gospel. There is a new Bulgaria and a new Japan and a new Turkey and a new China, but they have become *new,* because of the power of Christianity. The present map of the world and current history is the answer to the skeptic.

(d) The missionary enterprise has to do with that which is filling the minds of the world at the present time, namely: *plans for arbitration and universal peace.* It is where the gospel of

Christ has had the most power that conditions exist that makes such universal peace possible. Every man who is interested in missions is doing the largest service he can render to put an end to the horrors of war and the fearful burden which is crushing nations by enormous expenditures for armies and navies. We rejoice that we are coming to the day when there is something larger than nationalism, namely: *internationalism.* Men are everywhere talking more and more in terms which embrace the world.

(e) *We have often been too timid and made too easy the missionary appeal.* Mazzini has told us that the loudest call that can come to any man is "Come and suffer." Let us not hesitate to push this thought of sacrifice more earnestly than we have to the men of our generation.

(f) We must never forget the *importance of time* as a factor in this work. Great political and commercial changes such as the world has never seen before are upon us and missionary work cannot wait. Out on the frontier it makes an infinite difference whether the saloon or the Sunday-school is first planted in a community, and it makes a similar difference in the East whether the commercial traveler or the missionary is the first representative of the West. Nations are in flux now and can be moulded; tomorrow will be too late.

V

THE DUTY OF MEN TO CHRISTIANIZE THE IMPACT OF CHRISTENDOM UPON THE REST OF THE WORLD

Considerations like these in our lay advocacy of missions we must be ever pressing on men. And the closer relations between us and other peoples and our clearer apprehension of the unity of all life at home have brought into view another claim we can make, namely, that even if men will not help us in the effort to Christianize our own land and to evangelize the world they ought not to hinder us. In every Western community and in every Eastern city, in every colony of immigrants and in every backward section or belated race, evil men have gone in to destroy, side by side with the men who have gone in to redeem and upbuild. We have a right to protest against this. And abroad the paganism of part of our impact has done its utmost to neutralize the Christianity of the rest.

We believe that the net result of the dealings of the so-called Christian nations with the non-Christian world, with all the evil that has seamed and defaced that contact, has been for good. But when we have said this, we are forced to admit

that there are still, as there have been in all the years, great non-Christian elements in the impact of the West upon the East which must be Christianized. We recognize clearly, and confess with shame, that in our political impact upon the non-Christian world there have been radically non-Christian elements.

An article in the *Nippon Shimbun* of Tokyo commented some years ago on the curious notions of humanity and honesty displayed by the West toward China in the proceedings which led up to the Boxer storm. The *Japan Mail* summarized the article at the time:

"The ethics of Westerners are to the *Nippon* very inexplicable. It proceeds to quote Chwangtze on the European politicians. The sage was asked whether morality existed among thieves. He replied much as follows: 'Is there any place morality does not exist? The five virtues are all exemplified by thieves. In perceiving that there are treasures in people's houses they show *sagacity.* In each striving to be first to get into a house they display *courage.* In not striving to be the first to escape from a house they show a *regard for what is right.* In determining whether a house should be entered or not they display *intelligence;* and in the consideration they show to each other in dividing the spoil they display *benevolence.* Without these five virtues no big robbery would succeed.' This applies to the doings of Europeans on the neighboring continent. If this conduct is to be the standard of

humanity, a pretty low level will be reached."

And Dr. Kato, of the Imperial University in Tokyo, discussing at the same time the evolution of morality and the law, held that the example of Western states shows that they do not recognize any universal ethical principles, and are indeed unqualifiedly un-Christian in their dealing with alien nations.

There have been in our trade impact on the non-Christian world, great un-Christian elements. One needs only to recall the slave traffic—thank God, a thing of the past now, but with its memories still living. One needs only to remember that little canoe drifting out from shore to sea in which the body of Coleridge Patterson was lying with five wounds upon it, like the wounds upon his Master's body, and two fronds of palm crossed upon his breast, an expression of the wrath of the South Sea Islanders against the Christian traffic in human flesh, to realize with shame the devilish elements that have stained much of our intercourse with the non-Christian world. And there are still the opium trade with China and the rum traffic with Africa.

There have been non-Christian elements in our personal impact upon the non-Christian world. And our civilization itself is not altogether Christian. We see in it here at home radically un-Christian elements. Our Lord himself is not Lord yet of all our corporate and organized life; and just so far as we carry our civilization, with

its mingled good and evil, with its non-Christian elements tainting and defiling its Christian elements over all the world, just to that extent is our impact upon the East non-Christian, that impact which must be Christianized.

We say that the impact of the West upon the East must be Christianized. How deeply do we feel that? Why must it be Christianized? It must be Christianized because if it is necessary for every individual to be a Christian in his relationships with others, it is necessary for every collection of individuals to be Christians in their relations to others. There are no different types of ethics, some for the individual, some for society, some for the nation and some for the race. It is just as obligatory for the nation and the race to do right as it is for the individual to do right, and to do right is to be a Christian; to live up to Christian principles, to embody in all our acts and relationships the ideals and the conceptions and laws and spirit of our Lord Jesus Christ. We are bound to do right in all our relationships with the East as nations and as races, just because we are bound to do right and to be Christians as individual men.

Our impact upon the East must be Christianized because we are moving out upon the East in very many different ways, and those ways are sure steadily to increase. Mr. Benjamin Kidd has pointed out in his little book on "The Control of the Tropics" that the efficient nations are certain to move out over all the world that is

occupied by the inefficient peoples to teach those inefficient peoples the secrets of efficency and the lesson of stewardship of life and in life. And you cannot separate the different forms in which that movement of the West upon the East is taking place. They are all of them inextricably intertwined. And every one of them is bound to suffer or to benefit from the character of the rest. Christianity is sure to be damaged in its pure form of expression in the missionary enterprise by everything that is non-Christian in all the other forms of the movement of the West upon the non-Christian world. We have got to Christianize our impact from the West upon the East in the interest of our distinctively missionary propaganda.

You cannot go out to the West and preach one doctrine to it by the lives of your missionaries, and another doctrine to it by the lives of your merchants. You cannot go out to the East and without great difficulty teach it a theoretical message which is not confirmed in the actual diplomacy and conduct of the Western peoples. In the interest of Christianity and our missionary enterprise, we must penetrate with Christian principle all those forms of our conduct with the non-Christian world with which, for good or ill, our Christian impact is inseparably intertwined.

Dr. H. O. Dwight, a long-time resident of Constantinople, has set forth the facts plainly in his book, "Constantinople and Its Problems."

"Civilization represented by Western commer-

cial enterprise and isolated from religious principle has been in contact with the people of Constantinople for many, many years. Since the Crimean war it has had untrammeled sway. Some of the externals of environment have benefited from this contact. Individuals may sometimes have been lifted out of the quagmires of the mass of the population by glimpses of what manhood really is. But there is no question as to the general result. The result has been the moral deterioration of the city and the strengthening of the repulsion felt by Turks toward the West. One of the leading Turkish papers of Constantinople dealt with this subject not long ago. It is said that the one positive influence of Western civilization is against God and in favor of drunkenness and debauchery. It pointed to the great number of disorderly houses in Pera, which engulfed and destroyed large numbers of Mohammedan youth, and it declared in open terms that the family life of Europeans living in Pera is such as to lead to the supposition that marital fidelity is not known there. We want none of this Christian civilization, said the Turk."

Save in so far as our Christianity has permeated our Western impact upon the East, that impact has been positively harmful and bad. It has broken down what was innocent and good; it has destroyed the moral and industrial organization of old societies, and, save as in some measure Christian principles have been embodied in

it, it has been a visibly deteriorating and destructive power.

We are bound to Christianize the impact of the West upon the East, because inevitably that impact is a religious impact. We cannot have any impact of the West upon the East, no matter how much we think we are secularizing it, we cannot have any such impact that is not distinctively religious alike in its character and in its results. The ideal of a religious neutrality is a purely chimerical idea. You cannot have such a thing; every man is either for God or against God. Every man is either for the Gospel of Christ or against the Gospel of Christ. And there is no such thing as a non-religious connection between two men or nations, or two halves of the world. All our contact with the non-Christian peoples is religiously destructive. We are paralyzing and overthrowing all their old systems of ethical and religious belief. We are doing that even if we do not send a missionary to those shores, and we are bound to make this impact of the West upon the East, not only not a destructive impact, but also a constructive and creative impact for good. We can only do this by penetrating it with Christian principle and with Christian love.

And how can it be Christianized? It can be Christianized, first of all, by our practising Christianity as a nation, just as we practise it as individuals; by penetrating all of our relationships with non-Christian powers with the Christian

principle and the Christian spirit. A letter from a missionary in Japan illustrates what we can do:

"I want to write you a word about international relations. There is no doubt that the certain degree of alienation between Japan and America that has come to exist in the past few years has an unfavorable influence upon Christian work in Japan. It is also within the range of possibility that if the agitation is kept up war may eventually come. The diplomatic relations even now, I have good reason for saying, are delicate. Such an event, as we all realize, would be an unspeakable calamity, both from the standpoint of religion and of humanity. The East and the West are bound to come closely together during this century, but all is at stake in their coming together peacefully and sympathetically.

"Now it seems to me that if in some way the Christian element of the population of America could at this time make itself more strongly felt in reference to this question it would be eminently fortunate. It is quite possible to restrict immigration into America in an amicable way, I believe. The essential thing is that the Japanese nation be not treated as an inferior race; that the nation's honor be not infringed upon. It is clear that in all diplomatic negotiations commercial interests are observed. It seems to me not only worthy of, but right for the government of a civilized nation to take the missionary problem into consideration also—that is, to be extremely careful to avoid, if possible, doing

anything that will hinder the Christianization of these great Eastern nations. Rather special effort should be made to show the Christian spirit, and to help and also to receive help. Comparatively speaking, America has not a bad record in this respect, but as she becomes more imperialistic there is more danger.

"Then, as to the question whether Japan is true to her pledges on the subject of the open door in Manchuria and the integrity of China, it is specially necessary that really competent observation be made. We all know how easy it is for a man to get into a certain atmosphere here in the East in which he can see absolutely no good in the Japanese, and in which only suspicion and mistrust and misrepresentation prevail, and when a man with such a bias makes a report one can imagine the result. It is difficult to stop foolish and wicked war talk on the part of the newspapers and individuals, and also to restrain anti-Japanese agitation on the west coast, but there is at least the influence of public sentiment that can be brought to bear upon the situation."

We have a right to require that the attitude of this nation towards every non-Christian nation should be a Christian attitude. The idea of war between the American people and any Asiatic people is preposterous. There are no possible conflicts in sight that justify us in any other attitude towards the whole non-Christian world than an attitude of sympathy and brotherhood and peace. And we are bound to practise in our na-

tional relations with all of these nations the same spirit of restraint, of generous confidence in another's good will, of unselfish regard for another's interest which we regard ourselves as under obligations to practise in our relationship one to another as Christian men. Our newspapers should realize this and behave with decency. That is the first thing.

In the second place, we can do it by making sure that the men who go out to represent this country in commerce and in trade really represent that which is best and truest in this land. The Government is not to go into the business of religious propagandizing. But this country is a Christian country. We have the judgment of the United States Supreme Court, written by the late lamented Justice Brewer, the highest possible authority there could be in this land, for declaring that the United States is not a non-religious nation; that the United States is a Christian nation. We have a duty to seek to make sure that all that goes out from this nation to the rest of the world, whether politically or commercially, should justly represent the true character of our people. It is not a right thing, for example, to send a man who drinks freely to represent us at a Moslem court. There have been in the past great bodies of noble men who have gone out to represent the Western nations to the Eastern world. A long list of those names at once suggests itself to us—men like Chinese Gordon, and John and Henry Law-

rence, and Herbert Edwardes, and Townsend Harris, and Commodore Perry—and the list might be indefinitely multiplied of statesmen and merchants who carried their Christian character with them and who, wherever they were and in all that they did, stood unabashed but faithful as Christian men. We can Christianize the impact of the West upon the East by making sure that that kind of man goes out to represent us there.

In the third place, we must do it by Christianizing our trade. A great many of our Western business men are outraged today because Japan is stealing our Western trade marks, because Japan is discriminating in favor of her own merchants wherever she is able to do so. In what school did Japan learn those lessons? We cannot expect to conduct our trade with the East upon non-Christian principles, and then have the East turn the other cheek to us and practise Christian principles in trade with us. We are bound to carry on our trade with other nations on a Christian basis; with honesty, and with unselfishness and a desire for mutual helpfulness and good.

In the fourth place, we can do it by Christianizing our educational impact. When these young men come over from Asia to study in our own schools, as they are coming by the hundreds, we can make sure that they receive a Christian education here. The university, whether it be a private university or a State university, that edu-

cates in pure secularism a young man who comes here from the East to study in our schools, and sends him back with the idea that human culture is possible without religious faith, is an enemy to the good of the world and to the right relations between the Western and the Eastern nations. We are bound to Christianize not only our educational impact upon the East when it comes to the West, but we are bound to do it when we carry that educational impact out to the East. If we seek to benefit the nations, we must beware how we lay up peril for the generations that are to come after us; we must make sure that the education by which we seek to benefit the world is given, and that the larger power which it brings is held under the constraints of a loyal and simple and true-hearted religious faith. We are bound to Christianize our educational impact upon the world.

And, last of all, we must remember that it is by our national conduct and our national character that we are evangelizing the world, as truly as by the missionaries whom we send ten thousand miles away to represent us there. We cannot escape from the evangelization of national example. Again and again we have seen the results of it. The Iwakura Embassy, that forty years ago went out from Japan, came to the West and visited us and Europe and returned, and men in that embassy went back with the supreme idea that what Japan needed was the Christian gospel, and the Christian home, and they got that idea

from Christian men and the Christian homes with which they had been in contact here in the Western lands. A Japanese paper printed the impressions of the different members of the Japanese Embassy that came here representing the business men of Japan three years ago. Four of the men who gave their impressions spoke of the fine attitude of the American people towards women as the one thing that most supremely impressed them here. Thank God there are elements of good in our Western life, which, when Eastern men come in contact with them, bear faithful testimony to the Christian principles of our gospel.

But we remember how the Gaekwar of Baroda went back to India, with a radically different opinion of our Western life, proclaiming to the people of India that they had only one thing to learn from the West, and that was its secret of industrial power, its ability to produce wealth, and that that was the only contribution the West had to make to the non-Christian world. We must beware of the gospel which we are preaching by day and by night, by what we are as a nation.

We come home here, again, as at the beginning, to the great home missionary obligation, the duty of making this land of ours a Christian land, in order that by what we are, as well as by what we say, we may convey our gospel to the whole world. There are men who say that there cannot be any such thing as a Christian nation.

A good man in a correspondence as to what the fundamental missionary motive is, said he did not think it was possible to say that there would or could be any such thing as Christian nations. He meant that Christianity is a matter of the individual relationship with God. Well, no doubt there is a great truth there, but can there be any such thing as a Christian home, or a Christian family? May we and our little children not know ourselves to be one in a corporate family Christian life that is as really Christian as the relation which binds each of us to the gospel of God, the Father of us all? There can be such things as Christian families. And if there are Christian families, why cannot there be groups of Christian families making Christian communities, and if there can be Christian communities, there can be many Christian communities, there can be Christian lands.

When the Lord taught his disciples to pray, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven," He surely meant that it was to be done by families, by communities, by nations, as well as by individual men. The kingdom of God was a kingdom in which in all their corporate relations, in all their racial ties, men fulfilled the will of our Father who is in Heaven. Nations have no right to live except as they fulfil that law. There dare not be in that Kingdom of God any nations that are not Christian. There is no contact of any Western nation with other nations which dare be other than a Christian con-

tact. There is no impact open to it upon the Eastern world which is not a Christian impact. We are given this gospel that it may make us, one by one, individually the followers of the King of all the earth. We are given it also that it may be the basis of all our family and our corporate and our national life, and it must find utterance in all the outgoing of our effort and our sympathy toward the non-Christian world.

This is where the great emphasis needs now to be laid. It is futile for us to hope that with a little band of individuals sent out over the world we can preach to the world the gospel of peace, if in all of our organized national life in the West we are preaching the gospel of strife. It is futile to hope that a little band of men, however much they may attempt to isolate themselves from the national and racial life out of which they came, can preach to the world the gospel of love, if in our corporate and national life we are preaching the gospel of selfishness and of distrust. It is futile to hope that we can send to all the world the message of the love of God in Christ, by those who go out to represent our Christian churches, if we are preaching to the world by other tongues, tongues so loud that they almost drown the still small voice of the missionary enterprise, a message of hate and discord and the waste of life. And it is in our hands to determine whether or not now, at last, not by one single expression, by the outgoing of one separated body of men, but by the whole

impact of our Christian nations upon the non-Christian world, we shall commend to all mankind that one God who is the Father of every race—Anglo-Saxon, Japanese, Chinese, Hindu and African—and who would draw together in one, in the only way in which they can ever be drawn together in one, namely, in the gospel of His Son, all those races of men whom he made of one blood and whom he would bind in one brotherhood.

VI

THE PART OF MEN IN RAISING UP MISSIONARY RECRUITS

We wish to bring this discussion of the missionary theme as near as possible to the life of each individual man and we turn, accordingly, from these aspects of the influence which Christian men should now be exerting to two duties which rest upon them which each man can discharge alone as well as with his brothers.

One is the work which men must do in raising up the missionary recruits needed for the missionary task. There are four classes of men who exert a profound influence upon the lives of young men and women belonging to that group from which our missionary candidates must come. Each of these four classes has a particular field of opportunity, and therefore a special burden of responsibility toward the missionary enterprise since this in its simplest form is the business of sending forth ambassadors for Christ. The missionary *is* the enterprise in large measure. If the Church then can discover new possibilities of inspiring, dedicating and sending forth an increasing band of missionaries for the Kingdom, we will indeed be approaching the day of the Kingdom's triumph.

More serious than the lack of treasure-pro-

ducing consecration, almost as serious as the silence into which persistent and devoted intercession has fallen, is this outstanding fact—viz.: *the church life of today is not producing an adequate number of missionaries.* It is not producing the spirit of willingness-to-go in the hearts of young men and women. The very best proof of this charge is found in the fact that of a large number of missionaries recently interrogated on the field, less than five per cent could trace their inspiration, their consecration, much less their final decision to enter the missionary field, to any influence exerted upon their lives in their local church. Few of these missionaries could point to the guiding hand of the pastor as the dominating element of their decision. Fewer still could recall missionary lessons in their Sunday-school classes or talks from their teacher which found permanent place in their thought. A much larger number were not definitely led to the consideration of the mission field for their life work by their own parents, unless these parents were themselves of missionary stock. So serious are the results of this condition if it be accurately represented by the facts as given that the earnest consideration of every man deeply interested in the welfare of the Kingdom is justified.

(1.) *The Pastor.* The first class of men in our churches whose influence may be made to count richly in raising up an adequate supply of missionary volunteers is of course the pastor.

Such a standard of devotion must be upheld from the pulpit that boys and girls will readily find their strong ideals of life centering in the career of Christian service as the natural outcome of their own devotion. The pastor alone can so train and guide his church that it shall be a producing center for missionary candidates. The pastor alone can influence every department of the life of his young people so that the missionary career shall seem an honored, successful and satisfactory life for any Christian of unusual talent. At present in the churches there is a spirit of deprecation, of apology, almost of revulsion against the thought of missionary service. It is not made to compare favorably with careers in business or in one of the chosen professions. So true is this that it calls for an unusual degree of heroism and of courage for any young man or woman to break loose from the ordinary standards of judgment that are common in the church in order to judge life by standards more like those of Christ. Without dwelling upon the details of the pastor's activities in this regard we must note the second class.

(2.) *The Sunday-school Superintendent and Teacher.* His relationship is more personal to each one of his pupils. His will be the word that will guide the boy or girl into a choice for Christ. His will be the interpretation of what that choice represents. Any layman who is active in the Sunday-school today and fails to use the immense opportunity of guiding young

lives into Christian service is not living up to his privilege. The missionary program in the Sunday-school must be dignified, made attractive, and be deepening in its impression so that the child shall appreciate that the very deepest desires of superintendent and teachers alike are centered in the prayer that some of the pupils of the school may find their way into fields of Christian service either throughout our own country or in fields abroad.

(3.) *Professors and Teachers.* Just because the teachers in the public schools cannot introduce definite Christian instruction in the class room, and just because members of the faculty in the colleges are removed increasingly from student government and from student influence, and just because the work of missions is so seldom mentioned without the implication that it is solely the task of the fanatical minority of overzealous enthusiasts—for these reasons the deep conviction of teacher and professor can be transmitted to the thought of the student by casual reference or in the run of ordinary conversation. The Christian teacher is responsible for vastly more than the studies in which he instructs his pupils, for from among these pupils must come the re-inforcements to fill the gaps in the Kingdom's skirmish line. What unlimited opportunities are offered in the teaching of geography, history, rhetoric, composition, economics, sociology, not to mention any subject connected with Bible study.

(4.) *The Father.* Here it becomes a test of personal loyalty to Christ himself. Sooner or later every Christian man must face the question whether he would rejoice to have his own son enter into Christian service. This point is the very center of the problem, for the greatest obstacle in the way of most of our Student Volunteers is the unwillingness of their Christian parents, of their deacon-fathers, and of their missionary-association-president mothers. By the father's attitude toward the visiting missionary in the pulpit; by the trend of the conversation at the dinner table concerning the missionary offering; by the tone and comparative emphasis in the petitions at the family altar; in every word concerning the choice of life work, or the guiding of the years of preparation, must the responsibility of the father be tested. Unless the men of our churches can reach the point of consecration where they are not only willing, but would rejoice to have their sons and daughters throw their lives into any field of unselfish Christian service, we cannot hope to see the home church truly missionary, nor truly obedient to the will of Christ.

In the missionary department of the Men and Religion Movement there is sufficient objective in this one point. Let us enter a campaign to produce the spirit of willingness in behalf of Christian parents. The second verse in St. John's third Epistle which reads, "That thou mayst prosper and be in health *even as thy soul*

prospereth," would be a travesty on the lips of many parents. So little regard is given to actual soul worth and soul growth as compared with material prosperity and bodily vigor.

To create and transform the trend of public opinion on a given topic is not over-difficult. The incessant emphasis of a few leaders will challenge the attention of the mass, and a standard earnestly upheld will produce changed lives, a deepened public conscience, and eventually transformations of character in the individual or in the nation. We shall never see the missionary tide in our churches at the flood by merely emphasizing the need of increased giving. Let pastors, leading laymen, parents, all, unite in adding dignity and value to Christian service as a career to claim the attention of young men and women. Let this be made a subject of prayer and conference in a missionary prayer meeting in the near future. Bring the question to the attention of the pastor in earnest conversation so that he will preach upon it and call his people into conscious relationship to its claims. Let some one discuss the matter in the teachers' meeting, and see that every Sunday-school teacher realizes the responsibility. Through the Christian press, pulpit and conversation let teachers and professors come to understand that through their hands are passing year by year those lives which once dedicated would solve in each generation the missionary problem. By the attitude of the Christian home toward the mis-

sionary, the missionary service, the missionary offering, and the missionary prayer meeting, let us guide our young people into white heat enthusiasm for the unselfish investment of life. Let parents face the question of the career of their children and test the validity of their own earnestness by this question, "Would I be *glad* to have my boy a home missionary in the West, the head of a slum settlement, the head of a college in the South, or a missionary on the foreign field? If not, what becomes of my Christian pretension?" Let each church begin to take pride in the list of its own members in Christian service. Hang up a map on which small seals or flags shall locate every member of the church engaged in such work. The lack of such representation in the Kingdom should be a sufficient cause for humbling to any church. In the home read missionary biographies in the same tone of voice and in the same atmosphere of hero worship that you create in reading the life of a Washington or a Napoleon. Let missionary giving become a matter of discussion with the entire family so that children shall join in the sacrifice by earning their own portion of the contribution. There should be many a family decision against an increased expenditure in one direction in order to add to their gifts in some definite contribution to missionary causes. Children understand this sort of thing better than we believe, and are influenced by it. At family prayers let there be earnest heart-searching, completeness of

self-surrender, world-wide petition, so that all of us, young and old, shall as Christian men count ourselves as His ambassadors.

Every layman should feel it to be a personal duty to aid in the work in providing an adequate number of efficient, consecrated, and available candidates for the extension work of the church. In the first place, he should deliberately form the habit of looking upon every Christian man or woman as a possible missionary. Then investigate the reasons why a certain person should not go. If a bare chance of his going is visible, present some definite call, discuss the whole question with him, and urge him to correspond with the Board. Of course this implies that the layman will be informed concerning the demand and supply of candidates needed by his Church Board and interdenominational agencies. The essential qualifications for successful missionary workers should be familiar to him. He should know who his mission board secretaries are so that he can refer to them any likely young men or women whom he may find and he should give his sympathy and aid to such recruiting agencies as the Student Volunteer Movement.

The allotment plan of finance is being tried. Might not an "every-family canvass" be made in every church, to discover whether a life may not be contributed to the work? Not a few church members think of the missionary enterprise in terms of dollars and cents rather than in terms of life. They hear many appeals for

money, but they have not been definitely asked to give themselves or their children wholly to the work of the Kingdom. Is it any wonder that there is not more interest and deeper conviction as to the will of God for the world on the part of two-thirds of the members of the church when so much of their responsibility is delegated?

"Pray ye the Lord of the harvest that He send forth laborers into His harvest." This was the one specific method of recruiting which Jesus taught His disciples. To honestly pray for laborers we must be intelligent as to the need. We must do our part to find them. If we ourselves can go we must offer our services. If we have children who might go, we must direct them to the waiting fields. Our friends must be consulted and prayed for. Each of us must be constantly on the lookout for possible missionaries. The activities of a football coach or any politician or salesman would put to shame nine-tenths of the laymen who believe in missions so far as their efforts to get hold of strong men for the work of the Kingdom are concerned.

And we lay the emphasis on "strong." We believe that God uses the weak things of the world but the great passage in which that faith was expressed for us was written by the strongest man in the apostolic church. It is the men and women of utter devotion, of gifts wholly yielded to God, of love of their fellows kindred to the love of Christ, whose enlistment we seek and call you men to seek.

VII

MEN AND PRAYER FOR MISSIONS

The other work demanding the participation of every man has been inevitably suggested in connection with the task of recruiting workers. It is the work of prayer We call the attention of men to the pamphlets on this subject published by the Laymen's Missionary Movement.

We ourselves desire to set forth and give special emphasis to the relation of prayer to the one great mission of the Church.

There is only One Mission in which God is concerned, and while, for convenience, this One Mission may be described now by the name of one department, and then by the name of another, as Home Missions, Foreign Missions, or City Missions, there is, after all, only One Mission. From one point of view it is God's Mission, because He has only one world that we know of to save, and His mission is to save the world, i.e. to bring man back to his place with God, involving as it does his redemption from sin and his perfecting in holiness. From another point of view this Mission is Man's Mission. Hence, because it is both God's and Man's, I set the subject down as "Prayer and The Mission."

Now, we make the proposition that there is attaching to success in The Mission one supreme

condition and that this condition is Prayer. There are other conditions, but it is not hard to maintain that all these, both in point of order and in point of importance, take second place: the one supreme condition for success in this enterprise of God and Man being Prayer.

This can be demonstrated by a consideration of the Nature of God, with His plan and purpose, The Nature of Prayer, and The History of Missions.

Let us consider God. What is God? For the purpose of this discussion, one word describes Him—God is Love. It was no man that framed that definition; no man would dare. It was the spirit of God finding a man with heart tender enough to understand Him that poured into his mind this definition of the Eternal God; and this man announced Him as *Love*.

As we consider the Nature of God we make discoveries. First, that because He is Love, the Origin of The Mission is found in the heart of God. It was God who first agonized for His world, all lost: it was God whose heart first broke in love and grief for His children gone from Him: it was God who made the first plan to restore: it was God who offered the first sacrifice in this Mission: it was God who sent forth the first Missionary: it was God who wrought the first marvels in the missionary enterprise; it was God who won the first triumphs. Why should the church assume that God is indifferent? Why assume that God has become slack

in His purpose or chilled in compassion? Why not recognize that God is still consumed with His ancient mighty passion—to bring back His own lost. Why not humbly, and in tearful terror at ourselves, prostrate ourselves before God, and let God work with us. The Origin of the Mission, let us not forget, lies not in some good man's heart; lies not in the heart of some enthusiastic follower of Jesus Christ, but lies back in the heart of the Eternal God.

Second, we discover that the source of Power for the consummation of The Mission is in God. God is the strong one as far as this Mission is concerned—"Power belongeth unto God." The hope for The Mission lies in this simple fact, that God is *in it,* with all His heart, with all His power. Because of this, and only because of this, we believe that one day it will prevail. The discovery of the Missionary is God's discovery, the endowing of the missionary is God's endowing, the securing of the money to send him is God's securing, and it is God's money; the wisdom that guides the enterprise is God's wisdom; the power to open men's hearts to the message is God's power, and the spirit that convicts, illumines, sanctifies, is God's spirit. Why eliminate God from the enterprise? Why forget God, and let our eyes rest upon man and things? Why impertinently crowd upon God's arena with the clattering futilities of man made and man driven machinery? Why not back out; give God His full place; humbly prostrate our-

selves before Him, and let Him have His way with us?

At this point, and for our good, let us also remember that as the Origin of The Mission and the Power for its consummation lie in God, so the glory is to be God's Glory. What is this glory? God is Love: it is the glory of Love achieving its desire, realizing itself in the accomplishing of man's salvation. In this great Mission there are other and lesser glories: the glory of courage, the glory of endurance, the glory of self-sacrifice, the splendid glory of martyrdom; the glory of achievement. These glories the world appreciates, but in the presence of them all there is one outshining glory, it is the Glory of God. And though the world is not unmoved by the glory of a courage that dares all dangers, of a martyrdom that with face serene smiles into the face of death: though the world is not indifferent to the glory of achievement in the transforming of a savage into a saint, in the lifting of a people from darkness into light, yet, in the face of all these glories one glory transcends, it is the glory of transfiguring Love—the glory of God. Why not allow God to take the glory? Why seek the glory for man, or denomination, or church? and thus forbidding the "one accord" that conditions power. Why not gather before God's throne and prostrating ourselves, lay all lesser crowns at His feet, crying "Thou alone, O Lord, art worthy to receive glory."

We have seen that in God is the Origin of

The Mission; that God is the Source of Power, and that to God goes the glory. And now, someone may ask, Why concern ourselves? Why not stand aside and wonder and admire. This was the spirit of the Church, strange as it may appear to us today, for many hundreds of years. It is the spirit that finds utterance at the lips of the aged Ryland when in response to the eager question of young Carey inquiring "Whether the command given to the apostles to teach all nations was not obligatory on all ministers, to the end of the world." And the reply was "Sit down, young man, you are a miserable enthusiast to ask such a question. When God wants to convert the world, He can do it without your help." That spirit to some extent passed from the Church. Why? Because of this. Through these last hundred years the Church has been studying God, and poring over the plan and purpose of God, and has discovered this, that while abstractly it may be a more or less interesting metaphysical and theological exercise to discuss "Whether God be able to save the world apart from man," discussion is ruled out of order by the simple fact that God has revealed His purpose in this regard, and as that purpose stands declared, there is no hint that The Mission is to be accomplished unless man be in the plan. It is an overwhelming fact that this Mission of God; this Dream of the Eternal; this thing upon which He has set His heart, and for which He has poured out His Blood, has

been made depend upon one factor, and that factor is man. Consider the astounding fact that as the plan now stands, the Almighty God, with all His passion to save and with all His Infinitude of Power, has, we speak it reverently, tied Himself up to man as His sole visible agent and representative in this enterprise of saving mankind. To initiate The Mission the Lord God sought a man—a man in whom He could dwell, and through whom He could work unhindered. Such a man He found in Jesus Christ. Thus against the background of the Eternal and mysterious purpose of the Almighty stands the Man unmeasuredly indwelt of God, the Incarnate God, to us the man, Jesus, grown familiar and dear, gloriously demonstrating in a life and death of perfect Love the effectiveness of the plan by which God proposed to save the world.

And with His work lying all finished behind Him, we see Him standing in the midst of that little group of men whose hearts hold to Him in adoring, reverent love. Solemnly, tenderly, deliberately He speaks His farewell in the great words that ever since have reverberated with compelling authority through hearts like to theirs who heard them first that day:

> "All power is given unto Me"—
> "Go ye—disciple—all nations"
> "Lo, I am with you."

Then, while their eyes cling to His shining

face, the glory of the opening cloud absorbs Him and they are alone. Alone, and in their hands The Mission, and there in those disciple-hands it rests unto this day, and from those hands the risen Christ has not removed it. What man will dare?

Thus, with men to bear it from that day to this, the message has fared forth, speeding or halting. At first it ran swiftly, borne fast and far by those whose feet were shod with the preparation of the Gospel of Peace. From land to land it ran till we are told there remained no tribe so remote and barbarous but into their ears fell the message of the Gospel, winning them from darkness into light, and gaining glory to the name of God and of His Christ.

How has it fared since then, say for the last fifteen hundred years? Alas, alas, the promise of those first glorious triumphs has faded. The Mission has halted. And why? Why this pause in God's great endeavor. Has He forgotten or grown weary? It is either He or we. Eyes that look into the face of the Incarnate God discover in that face the same yearning compassion that wrung from His lips the cry "The laborers are few." No, it is not God who has forgotten or grown weary. It is we—God pity us, it is we.

It is well that the Christian Church should look steadily at the picture which the present situation in the world constructs; a picture at once solemn and infinitely sad. Of the fourteen

hundred millions that make up the world's population less than one-third have come to know anything of the Good News that God is Love. It is estimated that nearly nine hundred and seventy millions are still shrouded in heathen darkness. Appalling as this fact is, a closer examination of the situation only serves to render it still more appalling. In how many of the so-called Christian nations of Europe, and to what extent in the so-called Christian peoples of South American has the white light of the Christian faith been dulled into a somber gray or faded out altogether? Nay, in the great world centers of population, in Christian England and in Christian America, we behold the startling spectacle of the Christian religion fighting, not for conquest, but for its very life. Pessimism is always a mistake and dishonoring to God, but a cheap and superficial optimism is at once a lie and affects the heart of the church like a deadly opiate. Men of earnest mind shrink not from the facts. It would appear to be a fact, impressive in its solemn sadness, that the Christian nations are practically indifferent to the situation in regard to the progress of God's great Mission. There is no more accurate thermometer of interest than the expenditure of money. Anglo Saxon Christians expended last year almost a hundred times as much on its smokes and drinks as on its missions. These same people expended more during one single year in these doubtful luxuries than during one hundred

years in spreading The Mission to the world —why deceive ourselves? It cannot be truly said that Christian Britain or Christian America are alert towards God and aware of the world's need.

Here then is the solemn and awful picture. On the one hand the unchanging God, His compassion unquenched, His power unabated; on the other, His world of men in all the sad welter of their unhealed soul-sicknesses and their nameless miseries; and between God and His world—Who? Who but the Church of God, the disciples of the living and everpresent Lord, His disciples and strangely unmoved; unmoved either by the passion of God, or by the weltering misery of man; heeding neither the outstretched yearning arms of the pleading Saviour, nor the myriad hands reaching out some whither for help, dumb points of prayer piercing Godward through the dark. And this is sin; sin deadly in God's sight and nauseating. The sin of complacent, comfortable, poverty-stricken Laodicea, indifferent to the agonizing of God seeking to save, and to the agonies of a world needing to be saved—"I would thou wert cold!" How can He bear it? Nay, how can He bear *us?* Surely there is need of prayer penitential, for the cleansing that issues through Love into Service. There is need of men, but not yet; need of money, but not at this point. No, first on the part of the whole Christian Church—Prayer. And what prayer? The prayer of the penitent

surely, the breast smitten, heart broken prayer "God be merciful to me a sinner." But will this prayer help? Let us consider prayer.

Primarily Prayer is the instinctive cry of the soul desperate with need and helpless but for God. Prayer rests itself in the sense of a need for which there is absolutely no help in sight, and prayer lifts the soul Godward on the hope that there possibly may be help. The steady regard of the facts in the situation would awaken a sense of need of forgiveness, out of which the cry for pardon would rise, bringing cleansing, restoration and deepened love. It is in love, whether in the heart of God or in the heart of man, that the saving passion has its birth. It was to the cleansed, restored, loving Peter that the Christ entrusted the feeding of His sheep. From heart to heart, from land to land let this cry for pardon rise to the All-merciful God, from hearts penetrated with a sense of long, long sin, then with the experience of cleansing will come the rising tide of love that will issue in the passion to save.

But prayer has higher reaches than that of the cry of the penitent, though this must be the first cry that smites the ear of God. When the soul enters into that inner shrine where the Christ intercedes for His lost, a new tone, a new note, a new spirit enters into prayer. So was it on that day when the Christ, spent and done beyond His strength, and with the shepherdless multitude before Him still unhelped, turned

in extremity to His little company and said, "Go pray the Lord of the harvest that he thrust forth laborers into His harvest;" there were none to help, and so they went to prayer. Think of that praying as the night went on—think of Peter beginning his prayer, "Lord, thrust forth laborers, there are none to help," and pressing it hard upon Heaven, impelled by the memory of His Master's face and of the shepherdless multitude, till suddenly he is arrested midway in his prayer. For as one presses upon Heaven light falls in upon the mind and "stabs it broad awake."

What is this that Peter is saying, "none to help?" Nay, there is one at least—himself, and, avoid it as he may, his prayer brings it to him again, till he must yield. But think of Thomas with his doubting heart and his shrinking soul. Through the long night, far driven into the wilderness in his struggle, he agonizes—"Send laborers, Lord, but not me, not useless, doubting me." But he has met One who will not let him go, struggle he never so hard. At length even Thomas surrenders, willing to be a failure for his Master's sake or a fool, and the prayer that rises from his lips as the sun breaks over the eastern hills is "Send forth laborers, Lord, and even me, if so be Thou make me fit." In the morning when the Master looked upon their faces worn with the vigil but alight, not with the morning sun but with the glory of surrendered hearts, He knew their prayers were answered—

He had found His men. Thus by prayer God discovers missionaries—what need to labor the point? The history of all the great Missionaries confirms the wonder that prayer is the hand that holds the torch that lights God to His men.

But there is more in Prayer—Consider the lesson of the Church's first meeting for Prayer. The band stood eager to begin the great adventure, but the word was "Wait" which they interpreted "Pray." Throughout the night they prayed, but how far apart in motive and desire and plan. Each with his own vision of world-empire and his dreams of high place. But they prayed on, and as the days passed without sound or sign, their prayer began to search them, and they to search their prayer. Till as the agony of the silence wore threadbare their faith, their desperate case drew them so near to God that His falling light threw up from the inner corners of their souls their private ambitions, their fond self loves. Then after their penitence had washed out one by one their sins, pure of motive they came to be of "one accord." Then came God. Thus prayer searches, reveals, cleanses till all hearts reach a unity of accord that conditions God and Power. Again, why labor thus? The history of the Christian Churches in their missions at Home and Abroad abundantly confirms that only by prayer are divisions healed and strifes allayed so that God may enter, in mighty power—power comes by

prayer. But there is still more in prayer.

Let us look back upon the first break out from the narrow lines of Judaism into the Gentile world. Peter is praying upon the housetop. The way of advance for The Mission is for him barred. The commission was to all the nations, but along what avenue shall the approach be made. Prejudices bar the national path. And Peter prays till Heaven opens to him and in that searching light his race-bound soul expands into a new and hitherto undreamed liberty; and led by the spirit of Jesus he ushers The Mission into its new phase of world conquest.

Thus prayer breaks down the bars of prejudice and points out new paths. This, too, is demonstrated in the lives of those great leaders who through prayer were led of God into new and wide fields of service. So was it with the apostle to the Gentiles, so with Augustine, so with St. Francis, with Luther, Wesley, Knox, Moody, and hosts of men of lesser note. In Prayer they caught the vision which led them and made them leaders of men. Prayer shows the path. But time and space forbid elaboration, and indeed elaboration is unnecessary. Every departure in the progress of The Mission illustrates the magnitude and variety of the effects of prayer. Let us recall the first Missionary Conference in history. It is held in that throbbing center of Eastern life and commerce—Antioch. That adventurous company of disciples who, because the name of Christ was ever on their lips,

won from their heathen comrades in derision that name which ever since has been our pride, were in session as a church. Set on the line of travel their eyes were ever upon the routes that led both West and East where dwelt the nations as yet in darkness. Plain was their duty. But whom should they send? A number were available. There was Simeon Niger. He would do well were it not for his color. Then there was Lucius, the Cyrenian, a traveled man and adaptable; and especially there was Manaen, a gentleman specially fitted by his birth and breeding, none could more winningly and with greater social prestige introduce the new faith to the nations whether cultured or barbarous. Of course there was Barnabas, as also Saul, but no one who knew the strategic importance of Antioch would suggest for a moment that they could be spared for a Mission. Then they went to prayer. And as they prayed the world grew great upon them. The need of benighted peoples released their compassions, till even Antioch seemed small, and when they rose from their knees all eyes were fastend upon Barnabas and Saul and with one accord, though perhaps not without tears they sent them away upon the first formal adventure of The Mission into foreign lands.

Thus Prayer selects the Spirit-chosen messengers and sends them forth.

But enough, and more than enough.

Prayer and Missions. Missions there are not

many, but one—God's Mission and Man's. God's because it began in His heart, is dependent upon His power and wins from Him glory. Man's because there is no other through whom God may work, and because Man is in God's plan. How gloriously triumphant then must march The Mission—No? Alas what mighty power withholds? Only man's sin. Can this be cured? Yes, by Prayer bringing Pardon and awakening Love. Therefore in Christ's name Pray.

Pray till God discovers in you His messenger. Pray till his Power fills your soul. Pray till prejudices are broken down and self loves swept aside. Pray till God finds again man in whom He may dwell without measure and through whom He may work unhindered. Then, Oh day of God and Man! God in man shall win back His lost world and The Mission be accomplished.

VIII

THE MISSIONARY MEANING OF DISCIPLESHIP

But are men interested enough to pray and to enlist other men? We have taken it for granted that the fundamental problem is the problem of education. If men only knew the need, we say, they will act. But will they? Will they recognize need in others unless they have first seen it in themselves? No, they will not. Back of all need of education in missionary facts lies the deeper need of a full acceptance by each Christian man of the fundamental nature of discipleship and the spiritual content of the Christian message.

The Christian missionary enterprise presupposes a definite message. A man is never so well aware of his ignorance of a subject as when he contemplates the necessity of teaching it to others. If asked to name our religion, we unhesitatingly reply that it is Christianity. And yet if one were to stop a dozen professing Christians in the street and were to ask each for a statement of what Christianity is, a dozen different replies would be given. In all probability, not one would be correct. Yet this state of things gives us little concern. No one actu-

ally does stop the man in the street, and, as a matter of fact, he is seldom made to realize how loose his thinking is.

Imagine the situation which would arise if such professing Christians were suddenly projected into a non-Christian community and commissioned to replace its ideals by their own. Their powerlessness would quickly make them realize that their thoughts are not definite enough to be communicable. They would be missionaries without a message.

Fortunately, however, the missionary enterprise presupposes not merely a definite message, but a perception on the part of those whose enterprise it is that such a message is an absolute necessity.

Given a company of disciples who do not know their Lord, and you will seek in vain among them for an evidence of the missionary spirit. Find a group of souls who are in communion with Him and you will have found men on fire with zeal to share their privileges with others. There is nothing uncertain or indefinite about the message which such men are eager to communicate. They perceive the essence of vital Christianity to be such a willing, practical, thoroughgoing devotion to Our Lord as manifests itself in a Christ-like life. Their mission is to proclaim the Living Christ to the world.

They recognize, too, that the Christian missionary must be one who in his life exhibits the compelling power of the belief which he pro-

claims. If Christianity were merely a system of ethics, or a body of theological propositions, this would not be so. I may make a convincing presentation of scientific principles, however far my life may be from actual conformity with them. But if I am to transform my brother's life and conduct by awakening in him a devotion to Our Lord, I must first manifest the transforming power of that devotion in my own life. Christian missionary enterprise, to be worthy of the name, must be the manifestation of the indwelling of Christ. This, and nothing less than this, is discipleship. And whatever is accomplished in bringing the non-Christian man to Our Lord is accomplished by a process in which the missionary is merely a medium. Not I—but Christ.

It has been so since the beginning. A missionary, as the very name implies, is a man sent with a message. The word "apostle" is merely "missionary" translated from Latin into Greek. But the apostle is not a mere message-bearer. A prophet proclaims to people truths which they knew but have forgotten. He recalls them to a lively remembrance of their own discarded standards. A missionary, on the other hand, announces the message of a new salvation. When St. John the Baptist proclaimed Our Lord as the World's Redeemer, Our Lord said of him that he was a prophet and more than a prophet. And this was literally true; for, in addition to being a prophet, he was a missionary.

If the Christian missionary enterprise presupposes a lively faith on the part of the missionary and of those who make his work possible; if the missionary message must be definite, if it is to be convincing, and if the life of the missionary must reveal the indwelling Christ, it follows that the enterprise can have but a single aim—the full discipleship of those to whom the message is carried. Nothing is true of Christianity in its relation to the other man that is not true of its relation to me. Is it sufficient that I should live in a "religious atmosphere?" Is it enough that I abstain from serious sin? Is my spiritual capacity exhausted by converting tender-heartedness into social service? Can I at the same time be in communion with Our Lord and not in communion with Him? If the answer to these questions is an emphatic "No," it is equally true that nothing short of a wholehearted acceptance of Our Lord will suffice for the regeneration of my fellow man. Discipleship is the condition of his salvation and of mine. The commission which the missionary is executing is a commission to make *disciples* of all nations.

The fundamental need is that we should be His disciples. Are we, in deed and in truth? Have we learned and obeyed the lesson which St. John knew, which Sir Alexander Simpson put in exquisite words when several years ago he presented the graduating class in the Medical School of the University of Edinburgh for their

degrees and at the same time laid down his professorship, after a long and famous career:

"It may chance that some July day far down the century, when I have long been in ether, one or other of you will talk with child or grandchild of the years when the century was young. Among its unforgotten scenes will rise before your mind the memory of the day when at last you burst the chrysalis shell of pupilage to lift free wings into the azure. You will recall the unusual concurrence of the simultaneous leave-taking of the University by the graduates and their promotor. 'We came away,' you will say to the child, 'a goodly company all together through the gateway that leads to the rosy dawn. He passed out, all alone, through the door that looks to the sunset and evening star. He was an old man like me, I forehear you say, 'Not in himself a great man, he had been a friend of great men, and came out of a great time in the nineteenth century, 'when there was mid-sea and the mighty things,' and it looked to the men of his generation as if old things had passed away and a new world begun. And he told us that the great lesson he had learned on his way through life was the same that the disciple who leaned on Jesus' breast at supper taught to the fathers, the young men, and the little children of his time, when He said, 'The world passeth away and the lust thereof; but he that doeth the will of God abideth forever.'"

Have we, looking out upon the world, upon

our nation and all the nations, bowed to the humiliation, which is life's highest glory, of choosing, once and forever, as our soul's one controlling law, this will of God?

IX

THE CALL FOR A REUNION OF OUR MISSIONARY FORCES

It is here in the indivisible missionary character of the Gospel and the missionary content of the will of God that we find the imperative summons to oneness in our missionary task and effort and the assurance that such unity can be attained. When we feel this oneness and measure against the immensity of our work the smallness of our missionary forces we realize that at no point in the whole range of Christian responsibility is there greater need of enlisting the thoughtful interest of men of all churches than in the matter of unifying these forces. At present, division lines run among them. These are of two chief sorts. First of all, there is unnecessary lack of relationship between the home and foreign force. Mission work on the other side of the globe easily loses sense of identity with mission work on our own continent, and the more so because it constitutes a distinct, outstanding sphere of effort, with workers enlisted for life, using alien tongues, and living as alien and not as naturalized citizens in foreign lands, and invested with the glamour of romance and sacrifice naturally connected with Christian labor in the midst of diverse climates,

old ethnic religions and ancient civilizations. On the other hand, home mission work, closely interwoven with the life of the churches, burdened with the problems of our young and responsible civilization, has often forgotten its direct obligation to the world-wide task. Certain undesirable conditions have resulted. The development of missionary organization in each field has been largely unrelated to that in the other. The two appeals, whether from the platform or by the printed page, have been made with small reference to one another. Nor has there, in all places and at all times, been such complete absence of the partisan spirit as the case demands. Your Commission believes that thoughtful pressure all along the line would greatly accelerate the movement toward a closer harmonization of effort which is already much in evidence.

It is not urged that the two interests be merged in one organization. The consensus of judgment among students of missions points strongly the other way. But on many accounts there should be more intimate acquaintance between and closer identification of the two interests. In addition to general considerations which demand this, there are emerging in our time special and urgent reasons. Vast numbers of people are coming to this land from lands where foreign missions are established. Scores of thousands return each year to the lands from which they came. There is thus offered a unique opportunity for reciprocal service between home and foreign missions. Along

the same line, the growth of a world consciousness and the wide dissemination of intelligence make it more desirable than ever that the two causes should be presented in close and harmonious relationships.

In like way it is increasingly feasible and important that the gathering of funds should be under a concerted plan, as is the case in several denominations, through a budget or apportionment scheme. Nor need there be such lack of relation as now exists between those engaged in recruiting the force for the one field and the other.

The Commission in saying this is in no sense advocating the obliteration of the clear distinction between home and foreign missions. The somber appeal of the vast pagan world, lying under the blight of sin and ignorance, must always be different from that of the home land, long subject to the impress of the gospel. The methods and problems of the foreign field will but slowly approximate those at home. There will be, therefore, room and demand for specialism in missions for a long time to come. But it should be a broad-visioned specialism, which recognizes the strategic significance of work in the home land and the huge, imperative task of evangelizing the nations as parts of one world-wide program, to which the Church is summoned by her crucified and risen Lord, and which simultaneously she must undertake without delay in any section of her duty.

The second division which separates mission force from mission force is sectarian. It differs from the first in its nature and is far more disastrous in its results. It is a shallow view of Christian history which does not recognize the validity of many of the issues upon which men have divided into sects. Nor can it be truthfully affirmed that those issues have in every case lost their significance in our own day. But their importance is so greatly diminished and the approach of body to body so rapid that the sight of denominations engaged in emphasizing their peculiar characteristics in mission fields at home or abroad appears partly absurd, partly sad, and altogether irrational. Names, forms, and doctrines, which have at least historical and symbolic meaning in Europe or America, have been transferred to China and Africa where no possible meaning could attach to them, and are made the basis of separate organization and of unrelated effort. There are seventy-three different societies and boards at work in China—thirty-two being European, and forty-one American. Of these seven are interdenominational, the rest denominational. Every angle of church history, every great Christian leader, every view of Christian doctrine, every type of ecclesiastical polity and ritual has been embodied in a missionary organization and planted among the Chinese. If home divisions made separate activities necessary once, they do not justify the perpetuation of schism or needless separation now.

In the home field the situation has been still worse. Small towns, East and West, are, too often, overchurched, obedient to the demand of the sectarian spirit, this spirit being often backed by missionary money. Nor is this evil confined to English-speaking white people. Immigrant communities bring to our shores their old world sectarian divisions, which are sometimes augmented by sects indigenous to the soil. Even the negro is divided and subdivided until his isms are as numerous as those of his white brother. The vicious results of such sectarian crowding are not chiefly in the waste of money, although that is serious, but in the waste of life. The minister is disheartened and shorn of power because he can have no fair and free field in which to build broadly for his Master. Earnest men and women in the local church are depressed and sometimes soured by the incessant friction of denominational zeal. The sweetness and joy and forward swinging impulse die out of church life. The field lies fallow, and rank growths of fanaticism or godlessness spring up.

The picture is a dark one, and your Commission would scarcely have heart to present it were there not clear and growing omens of a far better day in view. In every part of the foreign field movements are on foot for closer relations. In many of them, different missions have been merged in a single native church. The great majority of foreign missionaries are keenly alive

to the necessity of federated effort and there are few administrators of foreign boards who are not in one degree and another seeking to subordinate all lesser interests to the supreme and unified idea of the Kingdom. A similar movement, beginning later, is gaining rapid headway in home mission ranks. The Home Missions Council, representing fifteen leading denominations, is increasingly a clearing house and bond of union for the home mission organizations. A concerted survey is now being made, under this Council's auspices, of fifteen states in the far West, looking to the care of unchurched communities and the elimination of sectarian overlapping in places already occupied. It may therefore be said truthfully, and with emphasis, that on both sides of the sea the situation is full of promise.

But it would be entirely beyond the mark to say that there is to be found in any general or widespread degree an adequate sense of the sin and folly of propagating sectarianism. Still further is it from the truth to imagine that progress in the cure of sectarian isolation and strife is being made as rapidly as could be expected or desired. The forces which retard such progress are more numerous and more potent than is generally realized. Devotion to the principles and desire for the prosperity of a party are not the only impelling motives. Zeal for the reputation and power of the missionary organization representing the sect easily enters in. Such an

organization unconsciously, and almost irresistibly, shrinks from any policy which reduces the importance or blurs the distinct identity of the work it has in hand. It thus adds to those exhibits of the evils of institutionalism which appear in so many branches of human activity.

Your Commission registers its conviction that the injury wrought in mission fields by the divisions above outlined is serious and far-reaching. It is also convinced that the slowness of the progress made toward better things is due to the fact that in a pathetic degree the men of the churches are unconscious of the evil and of their obligation to put an end to it. There is, therefore, imperative need that there should go forth from this assembly a ringing call to Christian men of every name to make themselves familiar with the facts and to bring to bear upon the situation the pressure of their practical judgment, their sound, fraternal feeling and their masculine vigor. Let them bring it to pass that all who administer or engage in mission work shall be made to feel the insistent and imperious demand of their supporters for the broadest fraternal cooperation. Let them enlist actively in all movements, local or national, which seek to bring the churches into a close-knit fraternity of co-ordinated effort. Such co-ordination need not wait for some far-off day when denominational divisions shall be erased. In a hundred ways the churches of our time are cooperating. Let them carry their co-

operation into mission work, their supremest task. Let them make it impressively plain to all beholders that they are seeking to extend their bounds with no motive but that of bringing in the fullness of the Kingdom of Jesus Christ. They will then, through union in prayer and in labor, find themselves upon the path which leads to ultimate oneness of name and organization.

X

THE RELATION OF MISSIONS TO NATIONAL AND WORLD UNITY

We have left it to the Commission on Christian Unity to describe the unique contribution which Missions have made toward the fulfilment of our Lord's great prayer in which he set forth the indissoluble relation between the unity of His Church and the accomplishment of her missionary task: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." But we desire to point out in closing that the missionary enterprise is the one hope of the unity not of the Church alone but also and thereby of the whole family of God in the world.

Christianity in its missionary interpretation is the only power that can purify and unify our own nation. The diversity and complexity of the racial and religious elements which compose the nation were suggested at the outset of our

report. Who but Christ can forge these elements together into a united Christian nationality? We cannot permanently unite dissimilar races by any commercial institutes. We cannot bind them by mere political ties. The whole history of the human spirit shows us that the only adequate unifying bond is not "The Peace of Dives" but a common religious loyalty. Sir Alfred Lyall sets forth this principle with reference to Asia in his "Asiatic Studies," but he recognizes that it applies to Asia because it is a universal principle.

"It is impossible," says he, "not to admit that in many instances the successful propagation of a superior or stronger creed has been favorable to political amalgamation, nor can there be any doubt of the intense fusing power that belongs to a common religion. In our day the decree of divorce between religion and politics has been made absolute by the judgment of every statesman, above all for Christian rulers in non-Christian countries; nevertheless, the religion of the Spaniards was a part of their policy in the New World, and this of course, is still true in regard to Mohammedans everywhere. There have been many periods, and there are still many countries, in which an army composed of different religious sects could hardly hold together. And it is certain that for ages identity of religious belief has been, and still is in many parts of the world, one of the strongest guarantees of combined action on the battlefield. It has often

shown itself far more effective, as a bond of union, than territorial patriotism; it has even summoned tribal or racial antipathies, and its advantages as a palliative of foreign ascendancy have been indisputable. The attitude of religious neutrality is now manifestly and incontestibly incumbent on all civilized rulerships over an alien people; it is a principle that is just, right and politic; but there is nothing in its influence that makes for that kind of assimilation which broadens the base of dominion. Religion and intermarriage are the bonds that amalgamate or isolate social groups all the world over, especially in Asia, and their influence for or against political consolidation has lost very little of its efficiency anywhere."

If our people in the United States and Canada are to be each one people with a single heart each toward our own problems and a single mind in our mission, it can only be through the triumph here of the home missionary enterprise of the Church.

And if we wish to build out of the whole world one great brotherhood, to realize in all its activities and associations the family life of God, we can do it only by penetrating all our relationships with the non-Christian world with the principles of that gospel by which alone the world can ever be made one. The spirit of nationalism which is the dominant principle in racial and world politics today is full of peril to these hopes as well as of promise.

In counteracting all that is evil in it and in providing elements which are essential to the perfecting of a Christian nationalism and the unification of mankind, the missionary enterprise is charged with the necessary and availing work.

1. First of all, it is the missionary construction of Christianity alone which proclaims a hope and use for every race. It affirms the dignity of each national genius and destiny, and the necessity of its contribution to the perfected family of God. It denies the validity of the principle of racial separation, and will not believe that any fiat of the Almighty has closed the door or denied the power of the endless life to any race. It takes issue absolutely with Mr. Townsend's view that "something radical, something unalterable and indestructible divides the Asiatic from the European. . . . They are fenced off from each other by an invisible, impalpable, but impassable wall."—("Asia and Europe," pp. 50, 150.) That is the fact with which the merely political construction of the world confronts itself. "Imperialism," as the New York *Post* put it recently, "is all the while being brought up short with these mortifying inconsistencies. It professes to be going forward with a policy of all-embracing justice. Freedom and self-government it cannot promise, but fair and equal treatment it does. Yet it finds that the ugly prejudice of race and color is ever and again nullifying its fine words. There is no magic in the word imperial to make men

abandon greed and deal with a fellow-being as an equal before the law and in the sight of God. And whether we call ourselves imperialist or parochial, there is not much for it but to get it into our heads and our hearts that it is infinitely mean to despise a man, and refuse to give him a fair chance, merely because he is poor or black." But that word belongs to Christianity and to the missionary construction of Christianity. Without it our political problem is hopeless, the problem merely of truce among foes, the acceptance of a perpetual estrangement in humanity. The missionary enterprise gives us the exactly opposite principle.

2. In the development of a true nationalism and of friendly racial relations the missionary agency is as Mr. Reed, the United States Minister to China, wrote to the Secretary of State in 1858, a great conserving and conciliating influence. "Having no enthusiasm on the subject," wrote Mr. Reed, "I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier between the unhesitating advance of commercial adventure and the not incongruous element of Chinese imbecile corruption." The service of the missionary enterprise in this regard is varied and it is indispensable to the neighborliness of mankind. The missionaries make the East and West, the North and South, acquainted with one another. "The greatest agency today in keeping us advised of

the conditions among Oriental races," said President Taft in a recent address, "is the establishment of foreign missions."—(Address at Founders' Day Exercises, University of Pennsylvania, Philadelphia, February 22, 1909.) All other agencies combined do not do as much to introduce the West to the Oriental races. The missionaries bind the peoples in friendliness. They draw after them the love of millions in the lands from which they come, and it is their business to win the friendship of those to whom they go. In time of suffering it is they who enlist the sympathy of the richer peoples and are the almoners of their bounty. The missionary enterprise everywhere is itself only when it is a movement of good-will and friendship. It is in this that the secret of its power to promote peace and order resides—a power greater, where it is allowed to work, than any other power the West possesses. "I have relied," said Sir Peregrine Maitland, Governor of Cape Colony, "more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops. "For the preservation of peace between the colonists and natives," said General Sir Charles Warren, Governor of Natal, "one missionary is worth a battalion of soldiers." "In my judgment," said Sir Augustus Rivers Thompson, Lieutenant-Governor of Bengal, "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have

been the salt of the country and the true saviours of the empire."

No small part of the conserving work the missionary has done has been to war against the hateful forces which are destructive of racial as well as individual character, and thus to save national character and its power to fulfil its mission. It was the missionary movement that checked the annihilating traffic in liquor in Africa and the South Seas, and stopped the slave trade. What success in the anti-opium campaign has been attained, said Mr. Wong at the reception given to the members of the International Opium Commission in Shanghai on February 3, 1909, was largely due to missionaries. Indirectly, he thought the Commission would draw the nations represented closer together, as nothing drew people together more than united action for a righteous cause. And of the service of the missionary movement in saving a whole race, a competent witness has borne testimony: "The Esquimaux are all Christians," said Dr. Grenfell of Labrador. "The Moravian missionaries converted them long ago. In general morality, I should say, that they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure that they would have been extinct long ago from the vices which follow trade." Of our own belated race in America, Christianity is the only true friend and preserver. It may be said that such a preservation is trivial,

that these marginal races have no contribution to make to the united life of the family of God. The Christian view is different, but even so, if we are to let these indifferent races alone, it must be on fair terms. If they are to be denied our gospel, they must be spared also our lusts and the diseases which we have never hesitated to propagate throughout the world.

3. In the third place, Christianity in the missionary enterprise introduces the new principles from without which are not found in the non-Christian nations, and without which they cannot take their true place or fulfil their missions, or be ready for human unity. The non-Christian nations are realizing that they do not have these principles and must find them. Some seek them in a reinterpretation of their ancient oracles; some in the secular instructions of the West. But the leaders know that they are wanting and must be found. "It matters nothing," said the Gaekwar of Baroda, at the Indian National Social Conference in his inaugural address in 1904; "it matters nothing where the truth comes from. If it serves a national purpose or helps national ends, then it is national, whether the form in which we find it is modern or Vedic, European or purely Indian. And we must be eager to find the knowledge and apply it, whether it has the sanction of the older ideas or not. We have to look forward to the future of India; we are not going to revive the past. . . . What we need now is action—common-

sense practical measures, and not discussion as to whether this or that reform is justified by older traditions or the sacred writings of our ancestors. . . . We must not only accept knowledge intellectually, but have the moral courage to alter our actions and customs in accordance. Otherwise, our knowledge is of little use; for the true test of knowledge is its practical utility in equipping the society for the actual problems of life. If then, our customs put us at a disadvantage in the struggle of life, it is useless to persist in them merely because they are our own or old." Now, these new principles for which the nations are feeling have their origin and their full life only in the missionary interpretation of Christianity.

It alone fits men for freedom, by teaching them self-control in liberty, and making them fearless followers of the truth which makes men free. These two great gifts of the gospel—truth and freedom—are the needs of the non-Christian peoples. On his return from his recent visit to Europe and America, the Gaekwar of Baroda pointed out their needs in a notable address to the Indian Industrial Conference in Calcutta: "The most frequent criticism offered against us as a people by candid critics is that we are disunited, many-minded, and incapable of unselfish cooperation for national ends. . . . The atmosphere of the West is throbbing with vigorous mental life. The pursuit of new truth is the first concern of every stalwart

mind of the West, while the mass of our people are content to live stolid, conventional lives, blindly following the precepts of the fathers rather than emulating the example they set by intellectual independence and constructive energy." One of the best friends and truest servants India ever had, Sir Herbert Edwardes, told her where she could have her needs met. "Till India is leavened with Christianity," he said in an address on "Our Indian Empire" in Manchester in 1860, "she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery, however mild. England may then leave her, with an overthrown idolatry and a true faith built up; with developed resources; and with an enlightened and awakened people, no longer isolated in the East, but linked with the civilized races of the West." A modern student and friend of India has told her the same thing, and the principle which he sets forth is true of all the true life and true freedom of the world. "The one essential," says Bishop Lefroy, "without which any hope of such independence and larger national life appears an empty dream, is the infusion of a spirit both of unity and of vigorous, healthy, new life, of which as yet there is but the barest commencement in India, and which, as I believe, can be looked for from nowhere except from the spread of Christianity in the land."—(Charge to Clergy, November 6, 1906, p. 23.)

These nations need Christianity to fit men for freedom. They need it also to teach men service, which is the divine end of freedom. Until men are unselfish freedom is only an enlarged opportunity for action hostile to human unity. And Christianity, uttering itself through one channel or another, can alone teach the nations this law of ministry, which is a new principle to the non-Christian peoples.

Furthermore, it is the missionary construction of Christianity which must give the world the principle of equality of man and woman, of man and man. The non-Christian principles of class and sex inequality have ruled the whole world except as Christ has changed it.

And one other principle which the Christian ideal has to contribute is the ideal of a true nationalism. "The very idea of nationality has come to the educated mind of India under the auspices of Christianity; it has been undoubtedly quickened by the unconscious assimilation of ideas and principles essentially Christian. Split up hitherto into a number of separate and conflicting races and castes, a corporate life is now beginning to stir."—(Slater, "Missions and Sociology," p. 14.) It is Christianity and the Christian principles embodied, with whatever obscuration, in British rule in India, which have created this stirring and given it the life of hope. And throughout the world the missionary movement as we have sought to set it forth has been one of the great educative ideas, and is the true

form and illumination of the Christian nationalism which is the divine principle of the next stage in the development of humanity.

4. And Christianity not only introduces the principles required for the development and unity of humanity, but it presents in doing so the only possible method of achieving unity. It deals directly with the individual and moves upon his personality and will, and so rests the new movement where alone it can stably rest, upon the redeemed character of persons. "The mightiest civilizing agencies," says Dr. Fairbairn, "are persons. The mightiest civilizing persons are Christian men." And it appeals through the mind and heart of the individual to the reason of the world. "If our people are ever to be moved," says Mr. Dickinson's Chinese official, "their reason and their heart must be convinced."—("Letters from a Chinese Official," p. 42.) That is true of all the peoples, and that is the method, and the only method of the missionary enterprise. It is speaking to the reason and the heart of nations. By the purely persuasive agencies which it uses, the voice of the friend, the steady upheaving transformation of the school, the tenderness of sympathy in suffering, by dissolving prejudice and incarnating the truth of human oneness, it is convincing the world's reason, even when it is unaware, and has already penetrated every nation and permeated some with the principles by which the people are to fulfil their separate destinies and attain

their heavenly ordered unity at the last. Christianity creates true national life.

5. Yet once more, the missionary work of Christianity is essential and effective because it provides the adequate moral basis which is necessary for the life and institutions of the peoples. All the non-Christian peoples have lacked the moral basis of a national life. The Chinese have come nearest to possessing it, and what was strong in China's neighboring nations was borrowed from the Chinese, but even there the want of what is elementary in Christianity deprived the Chinese people of the central power of a great nationality. And so of every nation. Its deepest needs are the moral needs, which must be met before the people can be free to fulfil their divinely ordered ends. "It is the moral sense of the people that has to be elevated," says a Hindu writer of his own nation. (Jwala Dass in the *Hindustan Review.* See *The Literary Digest,* February 15, 1908, p. 220.) And both in each nation in its needs, and among the nations in their relations, Christianity, and Christianity alone, can furnish the indispensable foundation. It is in Christianity and its principles, which men cannot permanently separate from their historic origin in it and their organic connection with it, that the moral basis of true nationalism and of true universalism is to be found. "Upon her perpetuation in the civilized world," says Bishop Brent, speaking of the Christian Church in which Christianity prose-

cutes her central mission among men, "depends the maintenance of common morality, not to mention moral refinements, the achievement of even that moderate success in character-building which marks the pathway of Christian history, that buoyancy of hope which casts upon the harsh disciplines of life something akin to transfiguring radiancy. Upon her extension to every corner of the world that is ignorant of the truth, as made known in the good news of the Saviour's message, hinges the consummation of God's beneficent purposes for the human race, the full knowledge of Christ's personality by men, and that unification of the nations of the world which has ever been the dream of philosophers, the labour of philanthropists, and the prayer of the saints."

6. And lastly, as we have seen, the missionary movement embodies the one supreme uniting power. Within each nation for the perfect development of its character and for the faithful fulfilment of its mission there must be some adequate unifying bond. The bond must relate men in their deepest life, in the foundations of their principles, in the foundations of their ideals, in their eternal hopes. Only a common religion can supply that bond. "Any one realizing the importance attached to religion in Asia," says Arminius Vambery, "will easily understand how impossible it is to bridge over (politically) the gulf which separates the professors of these various beliefs in India. Religion absorbs the in-

terest of the Asiatic; it is stronger than his feeling of nationality."—("Western Culture in Eastern Lands," Ch. II.) When any land is torn by religious and racial division, as Dr. Ghose reminded the Surat Section of the Indian National Congress of 1907, after the unhappy division of the Congress, it cannot realize the unity of its character or its destiny. It was the missionary movement in Christianity which furnished the Roman Empire with this essential bond, and in his discernment of the power and duty of Christianity thus to unite men, Professor Ramsay has marked the supreme statesmanship of St. Paul.

In the mind of the ancients no union of men, small or great, good or bad, humble or honorable, was conceivable without a religious bond to hold it together. The Roman Empire, if it was to become an organic unity, must derive its vitality and its hold on men's minds from some religious bond. Patriotism, to the ancients, was adherence to a common religion, just as the family tie was, not common blood, but communion in the family religion (for the adopted son was as real a member as the son by nature). Accordingly, when Augustus essayed the great task of consolidating the loosely aggregated parts of the vast Empire, he had to find a religion to consecrate the unity by a common idea and sentiment. The existing religions were all national, while the Empire (as we saw) was striving to extirpate the national divisions and

create a supra-national unity. A new religion was needed. Partly with conscious intention, partly borne unconsciously on the tide of events, the young Empire created the Imperial religion, the worship of an idea—the cult of the Majesty of Rome, as represented by the incarnate deity present on earth in the person of the reigning Emperor, and by the dead gods, his deified predecessors on the throne. Except for the slavish adulation of the living Emperor, the idea was not devoid of nobility; but it was incapable of life, for it degraded human nature, and was founded on a lie. But Paul gave the Empire a more serviceable idea. He made possible that unity at which the imperial policy was aiming. The true path of the Empire lay in allowing free play to the idea which Paul offered, and strengthening itself through this unifying religion. That principle of perfect religious freedom (which we regard as Seneca's) directed for a time the imperial policy, and caused the acquittal of Paul on his first trial in Rome. But freedom was soon exchanged for the policy of fire and sword. The imperial gods would not give place to a more real religion, and fought for two and a half centuries to maintain their sham worship against it. When at last the idea of Paul was, even reluctantly and imperfectly, accepted by the Emperors, no longer claiming to be gods, it gave new life to the rapidly perishing organization of the Empire and conquered the triumphant barbarian enemy. Had it not been for

Paul—if one may guess at what might have been—no man would now remember the Roman and Greek civilization. Barbarism proved too powerful for the Græco-Roman civilization unaided by the new religious bond; and every channel through which that civilization was preserved, or interest in it maintained, either is now or has been in some essential part of its course Christian after the Pauline form.—(Ramsay, "Pauline and Other Studies," p. 99.)

The task which St. Paul performed for the Roman Empire we have now to perform for the United States and Canada and for the world, and in a more complicated form, but a form for which Christianity is entirely adequate. We have to locate Christianity in the life of each separate nation for the perfection of its national character and the accomplishment of its national destiny, and we have to set it in the whole life of the world so as to bind into one each perfected nationality and to cement and complete with its unity the whole varied life of mankind. This is the work that must now be done, and which Christianity alone can do and which we as Christian men must now resolutely undertake in the strength of God. The privilege of it is ours who believe that God has made of one blood all the nations of men, and has appointed to each the bounds of its habitation and the glory of its own distinct mission, and has also given them in the gospel of His Son that common life provided for all mankind, wherein

there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bondman nor freeman, but Christ is all and in all.

LAYMEN IN ACTION: IN MISSIONARY EXTENSION

What Men Are Doing, What They Can Do.

SAMUEL B. CAPEN, LL.D., Boston.

During the latter half of the nineteenth century the emphasis in Christian service was laid largely upon work for the young, and that for women and by women. How great and splendid this work has been we all recognize. As we come, however, to the opening years of the twentieth century, the emphasis has changed; work for men and by men has now the first place. The many brotherhoods that have been organized, the Laymen's Missionary Movement and many similar organizations are evidence of the new plans that are stirring the nation.

WHAT MEN ARE DOING

First. I think it may fairly be said that these men's movements have created what may well be called a *new atmosphere.* This change is seen not only among church members but also among men who are outside the church life. More thought than ever before is being given to the problem of the immigrant. We are recognizing that it is absolutely essential not only to meet him as he enters the nation, with a kind hand, but to bring around him wholesome

influences; especially is it necessary to train him at once in a knowledge of the English language, so that it will be possible for him to come into the quickest possible touch with our free institutions. The enlarged work in this direction by our Home Missionary Boards and the efforts of the North American Civic League for Immigrants are proofs of this. There has also been a new interest awakened in work across the sea. We may recall President Taft's remark to a bishop of the Methodist church at the White House: "I believe, and I think you will agree with me, that the attitude of the general public towards foreign missions is almost completely revolutionized and that you find, as you go about and urge contributions for that purpose, a willingness to listen and an interest in the work which perhaps you have never found before."

Perhaps one of the best places to note this change in current thought is in our large city clubs; in many of these a few years ago, any one that was identified with missions was put upon the defensive; today in these clubs you will find an eagerness to listen to returned missionaries and other men who can bring a message with regard to the uplift of Eastern nations. A short time ago at a meeting of a graduates' club connected with one of our largest universities, there were four speakers who in direct language put before the members of that club their opportunity and their obligation to mis-

sionary work. Members did not hesitate to say that such a meeting as that, with such addresses, would never have been thought of ten years ago. We have come to a new day; there is something larger than nationalism in the minds of thoughtful men. The word "internationalism" more clearly represents this new thought. The old question of centuries ago, "Am I my brother's keeper?" is no longer heard as formerly; the new thought has a positive ring, "I *am* my brother's brother."

Second. Few things perhaps could more clearly show this change of thought than the *great conventions of men* that have been held the last few years all over the United States and Canada. The delegates to these great conventions have numbered from one to two thousand and in some cases even more. These great meetings have been the wonder of the politician. There certainly is a new day when men are willing to go half way across the continent, at their own expense, and pay for the privilege of joining in a conference of several days.

Third. The new awakening of men in missionary interest is helping to put the churches everywhere upon a *sounder and better business basis.* Our ablest merchants, bankers, manufacturers and lawyers, who have been uninterested before, are many of them putting their own expert knowledge at the service of the church. In multitudes of churches the whole plan of church finance has been greatly improved; the

weekly offering plan, the personal pledge, are more and more being adopted as an essential part of the life of the church, and in many places they are doubling the power of the local church for good. The offering has become a sacrament.

Fourth. These movements have done much to *promote unity* in the Church. Each denomination in the past has been looking selfishly at its own interests and we have been divided up into different camps; our ideal is no longer to build up denominations but the Kingdom of God. We have really, to a considerable extent, forgotten our sectarian tags; in the conventions and conferences that are held, all meet upon a common platform and there is a new enthusiasm born of this united work. For a hundred years the church as a whole has wasted much of its strength and power and influence in profitless discussions; that voice of controversy is now being hushed and we can hear more distinctly the cry of humanity and the voice of God.

Fifth. As another result of the growing interest of men, there has been a very *large increase in the gifts* for missionary work at home and abroad. This great increase is seen not only in the enlarged gifts of many of our Mission Boards during the past few years, but also in large special gifts for new colleges, hospitals, etc., in the near and far East. Very many of these special gifts do not go through the regular treasurers of the Boards and are not seen

in the current receipts, but they are none the less real, and they amount to millions.

Sixth. Not only have these missionary movements among men quickened the Christian life of thousands of church members, but they have also been the means of leading multitudes to *consecrate themselves to the service of Christ.* Many illustrations could be given of this: let me give one that has recently occurred. One of the secretaries of the Laymen's Missionary Movement spoke in a great men's meeting in a southern state. At the close of his missionary address he made a personal appeal to men to give themselves to God. This appeal was followed at once by one from a leader in that community. Twenty-five men immediately confessed Christ and a hundred and twenty-five others asked for the prayers of those present. The missionary appeal has been found everywhere to get hold of men when every other appeal has failed to reach them.

WHAT MEN CAN DO

As we turn now to the second part of our subject and ask what men can do, let me say, *first,* we can *make missionary plans on a much larger scale than in the past.* Is it not true that we have been dishonoring God by our little faith? While business men have been thinking and planning in thousands and millions, the church has been too often thinking in dimes and quarters. A returned missionary addressed an

audience recently in which there was present a man who owned a $3500 automobile. When the offering was made he gave ten cents, his wife ten cents, and his daughter five cents, total for the family, twenty-five cents! The spirit of our age is for larger things. As an illustration, note what the Pennsylvania Railroad has recently spent for its terminal in New York City,—$114,861,420. Not long ago an unknown donor gave the Massachusetts Institute of Technology $2,500,000 for new buildings. The Boston Art Museum recently received a gift of nearly $1,500,000. Hardly a week passes but that there is published some great gift for education or philanthropy.

We want to give to our Christian men larger ideals. They ought to respond to a great challenge, that which is large and heroic. To quote from Bishop Brent: "The religious public should no more be disturbed when we on the frontier ask for $100,000 for a hospital or a school than when a home charity or a university lays its plans to get a million or so for equipment or endowment. The biggest missionary request that I have yet seen, if it has erred at all, has erred on the side of excessive modesty."

Second. Has not the time arrived to ask men to come more definitely into *partnership with God in the greatest work in the world?* By putting before them a great ideal will not there be many who will be willing to use their business as never before to make money, not

for themselves but for the Kingdom of God? We need also more men who will be willing to make sacrifices by making public addresses and appeals to others. It is the man who talks who gets afire with his theme. "Expression deepens impression." One of the executive secretaries of the Laymen's Missionary Movement tells of a man in the South whom he asked to go into a campaign in the interests of the Movement. He finally consented, although he could say but little the first night. He did, however, promise that he would give $25 for foreign missions, which, it was thought, was about twenty-five times as much as he had ever given before. The next night he spoke again and promised to give $50; the third night he promised $100; at the end of the week he had made seven speeches and he had become sufficiently interested himself to promise the support of a missionary.

Not only do we need men for this large work but we need an increasing number who are willing to make personal sacrifices in doing *committee and local work*. The incident is told of a soldier in the Confederate army who sent an application to General D. H. Hill to be transferred from the infantry to the band. "Shooters" are more needed than "tooters" was the endorsement which General Hill made upon the application. With a great ideal before us it will be easier to get the thousands of men who are needed to be definitely in

partnership with God for the great campaign.

Third. We must in some more thorough way instruct men in the *results of missionary work so that they may become intelligently interested.* Unless we do this their interest will be spasmodic and not continuous. It can easily be shown that the most successful work in the world is what is being done by missions at home and abroad. We are not simply saving a few individuals here and there; we are changing empires. The mightiest force in the local community is the old church on the hill, and the mightiest force in the Orient today is not diplomacy or business, but the missionary school and hospital and printing press.

Fourth. We need to lay greater emphasis upon *stewardship,* keeping clearly in mind that what we have and what we are, we hold simply in *trust* for God, and that for the way in which we fulfill this trust we will be held to a strict account in the great assize. Both our time and our money belong to God. Too many Christian men feel and act as though the money they have were their own and they therefore meet your request for a gift as though the expense were entirely optional with them. They put you on the same basis as if you were trying to sell a lecture or concert ticket. What we have is not ours, but God's. The question really is, not how much of my own will I give to God, but how much of God's am I going to keep for myself, and the difference between these two

positions is as great as that between darkness and light.

Fifth. We ought to keep in mind, as I fear we have not enough in the past, the thought, that by pushing every missionary enterprise, we shall be rendering the largest service in bringing about conditions which will make for *arbitration and universal peace.* For one hundred years Canada and the United States have had a line three thousand miles long, without a fort or a gun upon it, and we have lived in perfect accord. It is a fine object lesson to show what Christianity has done, and a proof of what it can do in all the world, when Christianity has its full power and influence. This is the hour for all men and all our Missionary Boards to recognize the changed conditions everywhere, to breathe more deeply the new atmosphere which has been created, and to do our part more earnestly in planting the gospel in all the world. This will hasten those conditions which will make unnecessary great standing armies and navies, and will lead to universal peace.

VICTORY BY THE WAY OF THE CROSS

We shall never lead our men to do what they can and what they ought to do by any mechanical process. Information is good, but in itself it is not enough. Nor is it enough to know of the success of missionary enterprise. The sacrifice which others have made makes a momentary impression, but if men have not been reached

by the sacrifice of Calvary, human sacrifice will not count for much. We must make Jesus Christ, Master and Lord in all our lives. Not until men are willing to work and to give so that it becomes a real sacrifice, shall we be able to perform the task which is committed to us. When our men reach that thought, when the church as a whole thus awakes, then optimism may be the dominant note. No matter how gigantic the task may be, it is God's work, not ours. He can and will use us then for victory. Some one has said that the missionary appeal should be, "Your money *or* your life." We want to change one word and make it, "Your money *and* your life."

THE ROMANCE OF A MISSIONARY'S LIFE

Doctor Wilfred T. Grenfell of Labrador

I attended my first aero meet at Oakland a little while ago. When I saw the first machine whiz along the ground, rise up, and finally dive down to the ground in front of the stand on which I stood it seemed wonderful. It made me feel a thrill of pleasure and pride that men could be flying through the air. I had not believed that they could do it. But we had not been there very long before a man I knew, who had been a chauffeur in one of the motors I had been riding about in, started to go up. He didn't get very far before something went wrong, the aeroplane turned turtle and when it hit the ground, there was hardly a stick left. Now the romantic part was over but there was something for a surgeon to do. When I watched the man carving his way through the air, I had been itching to go and have a ride, and I believe I should have done so but for my wife. But when I saw the machine come down to the ground and saw them pick the injured man up, I should have gone down there myself, if there had not been some other common surgeons there.

I am rather afraid of the word romance, be-

cause romance always carries to me the idea of something unreal, but the carving out of a Kingdom is something very real, and that is what draws me, and I believe draws men. To cut out a Kingdom for Jesus Christ is a pretty tough job. It is a man's job. It is not very difficult to straighten a crooked leg. You can go to a hundred hospitals in New York and see a leg straightened. To straighten a man out is a very much harder thing to do. Can religion do it? In other words, can it take that selfish creature and make him into an unselfish one? Can religion take a man and make him over new? If we do not see it work, how are we going to know whether this religion we talk about is any good? Some people think they are going to learn the nature of religion in a theological seminary or out of books, but I learned what it can do in Labrador long ago. I say it is a man's job. You ask, "How do you know?" I say, "Because I have seen men do it."

We come to New York and we go to clinics and hear of a new serum. The man who invents it tells you of his cures, but not of his failures. All you can do is to take that serum and try it. That is a simple method, but it is Christ's method. I, as a surgeon, can heal men's bodies, but we can all do the same thing to their souls; and a hard man can be made into a son of God by us if we will. When we come to the Master to get to know what we

are to do, we are told to go out and try. We say, "What am I going to do?" He says, "Do as I do." When I was going away from the coast of Labrador, I met a man who said, "You have forgotten me," and then he reminded me of what had happened to him years before. He had got into trouble over his employer's refusal to give him an increase of wages, and he was sent to jail. While he was in the penitentiary, he got the grace of God in his heart and went back a new man. I did not believe it from his own lips. I asked what he had been doing since and he referred me to his skipper. The skipper said, "He is a new man. And that is not all; he has a new wife and a new set of kids and his house is a new house."

Well, let us take it at that. Somebody had been the means of making a new man out of a sinful one. That is the way we work. We want to make men with a new faith and there is the trouble. Men don't want faith. They would get rid of it on the stock exchange, if they could—then they wouldn't lose so much money! Outside of Calgary, not long ago, a man pointed out to me one of the big plots of ground, saying "That's one of the town lots, all right. It is sold to people in England—they are full of faith over there."

I say it is a man's job, and it is a matter of faith. I hate arguing about the value of missions. It is just as successful as to argue with some people that a leg was not really broken

after it has healed. I have known such a case. A man came to have his leg set. It was done and when he walked again, he said it had never been broken.

I am not going to argue about the mission making a new man. He *was* a new man, that is all I know. And if my gray matter is reasonable, then I say the gospel takes hold of men and makes new ones still, and we don't want to argue it out of the Scriptures, we don't want to go back two thousand years. Everybody knows it is true; we know that whenever the Word of God gets into a man's heart and business and work, it makes a new man of him, and gives him life, such as he never had before. Christ says, "He that follows me has the light of life." I have seen it make the foolish wise. It makes men who were cowards brave. We are all cowards at times.

A little while ago a great big ship rammed into an iceberg. There were a lot of men on board who loved life and had something of interest in life, as you and I have. If they hadn't gone down in the *Titanic,* they would have been hurrying down to business now, perhaps. But when they came to face the problem of what they were going to do, how many of them did it? What would Christ have done on the *Titanic*? He would have done what some of those men did. I do not say they were more cowardly than Peter. He was a coward, and ran away from His Master. John and James were graft-

ers and they were men who could be quarreling about what they were to get out of their loyalty to Jesus. James was a man who had the same conceit of knowledge that some of us have, though when we get down to it, we really know nothing. And yet I say that Jesus Christ, two thousand years ago, made cowards brave, and grafters to give their lives. He gave them courage, and made men go to death as James did.

Some of us are cowards when we have to give time and money, and all of us when we have to give our loved ones. There was romance on the *Titanic* when the men kept out of the boats. Something made cowards brave. That is what Jesus Christ would have done. Those men were willing to give their lives. I believe there is the Spirit of Christ in ten thousand other men who are no less willing to give their lives, and I believe that the Spirit of Christ is in thousands of men we don't know of. I thank God for that lesson. Men are willing to give, if they are only persuaded that they are going to give to something worth while. That was worth while. The best thing that the best man could do was to step out of the boats.

Whatever demands courage, is a man's job. It is the most glorious thing in the world to do such things. This afternoon the skipper of my vessel came in from a long cruise. He was in an ice floe four days. He was telling me of another three-masted schooner like mine. Both

got into the same press of ice. My boat is stout; she was built last year and stood it, but the other lost her rudder, and ran into the ice. She sprung a leak and when the men got out on the floes of ice, the vessel sank down between and was lost. Fortunately, one of the sailing steamers, the *Beothuc,* sighted them and came and took them off the ice. That was romantic.

Blind Bartimeus said to Jesus, "I want to receive my sight." And Jesus said, "You have faith; receive your right." And Bartimeus immediately got his sight. I think if men saw how wondrously romantic it is to save men and change their lives, they would all want to give the best they have today.

I found a man a while ago who was of the right sort. I was staying at his home, out West, and when I wanted to go downtown, I thought of course he would take me in a motor. He said, "I cannot afford it; I have two or three missionaries and they cost me too much, so I have to walk." When I asked him if he had faith, he said, "Sure, it pays well." I believe him. I believe in the laying out of what God has given you. I could not make a speech. The first time I stood for about three minutes and looked like a fool and sat down. We should do the best we can. Others can give what they have. But it is *too romantic,* giving it; they are not willing to do it, and that is where the fault comes. If we have our vision of what is worth while in life, I believe that it will include

not only an intellectual view of doctrines which we believe in, but also a personal faith in Jesus Christ. It will make new men of us and give us that uplift which is the true joy of life.

We talk in a feeble way about hearing the Judge say in the last day, "Well done, good and faithful servant," and we have some idea that the result will depend on holding the correct belief, in our minds. I believe that when we get to the judgment seat, we shall be expected to say, "I have run a good race. I have fought a good fight. I have kept the faith." I expect to be called to account for life, like the men who went down in the life boats. We are not going to win a high prize unless we are willing to do something. All the meetings that we attend, and everything that we give, all of this is not enough unless we willingly give ourselves. As for me, I say let ten thousand men stay here—but what a glorious chance I have got! Thank God for Labrador. Some wonder why he ever made such a land. This is why: he wanted it to bloom like the rose. I have been arranging to have a lot of foxes sent to Labrador. The people will then be able to get food that they cannot have now, and there will not be so much sickness among the children as there is now. I don't want a sermon on the authenticity of the four Gospels—I want bread, butter and milk. That is the kind of gospel a man is going to preach with his foxes. It is the same way with our surgery; and the same

way with our care of the children who suffer from rickets and other troubles. I have heard some one speak of having four hundred orphans to care for. I have some, I thank God. It is about all the contribution Labrador gives me towards the mission. Anyway, I would not part with them. Any kind of work we try to do is for Jesus Christ, whatever it may be, and when you do it for another man you do it for the Master.

I heard a good story about the seraphim and cherubim: An Irishman was dying, and he asked the priest a question about the difference between the two, and the priest said, "This is a historic matter, long before men came into the world. There is no difference between the cherubim and seraphim now."

Somebody asked me to speak about the Men and Religion Forward Movement and social work. I do not see any difference. If you do the work for your brother—"Inasmuch as you did it to the least of these, my brethren, you did it unto Me."

THE WORLD PROBLEM

JOHN R. MOTT, LL.D.

A larger cooperation of the laymen of the United States and Canada is necessary in order to meet the present unprecendented world situation—unprecedented in opportunity. There may have been a time when the doors were swung as widely apart as we find in individual countries today, but there never has been a time when simultaneously in so many nations the doors were wide open to the aggressive, yet peaceful, preaching of pure Christianity. This is literally the first generation to which has been thrown wide open and made readily accessible the non-Christian world; unprecedented, not only in opportunity, but likewise in crisis.

Sometime ago a man said to me in Europe, "This talk about crisis is overdone." I took square issue with him. I said, "I cannot conscientiously let that statement go unchallenged. My recent journeys, which have been taken over the larger part of the non-Christian world, have convinced me that we now face an absolutely unique crisis in point of urgency and in point of danger." I said, "My intimate relation to these commissions of the world missionary conference and their activity, involving the investigations of discerning men and women in all

parts of the non-Christian world, has satisfied me that the present time is the time of all times in the history of Christianity." I said that the visits which I had been making in the past three months to the council chambers of the conferences on Christianity in the British Islands, in Germany, Holland, Scandinavia, and in Switzerland, as well as a little before that in North America, had borne in upon me that the leaders and statesmen of Christianity are nothing less than burdened with a great sense of solicitude lest the Christian church lose the day of her visitation, as she goes into the great areas of the non-Christian world.

Talk about crises being overdone at this time as we confront the non-Christian nations! When have so many nations been absolutely plastic, yet soon to set like plaster? Shall they set in pagan or Christian molds? When have the tides of nationalism surged among the places of Asia, of Africa, of the Pacific Islands, not to mention the near East of Europe as in the recent years? Tides that may set against the peaceful teachings of Christianity, or tides that may be regulated by Christian principles, which may be made factors for the upbuilding of the kingdom of truth and righteousness. When have we had such cancerous and robust growths eating toward the vitals of Christian nations through dark non-Christian sections of the world with such rapidity as in these years in which we live? You cannot play with cancer. When

have we had from so-called Christian nations so many subtle, and therefore, the more dangerous influences antagonistic to pure Christianity as in these days? And when has the world been more under the spell of what I look upon as the greatest danger of the world—the process of the synchronism of ecclesiasticism? That is an effort to make up and substitute for God's Christianity, something which will take good ideas and practises and methods of the various religions, including the Christian religion, and yet not take the superhuman character of Christianity, which is only tantamount to saying not taking Christianity. When has that process, not excepting the early centuries of Christianity, been so damaging and so dangerous as at the present time? And when has the spiritual tide surging forth from the life of Christ in the nations reached such levels and given such promise of carrying on its high flood the life of peoples as today?

I ask it reverently tonight: What could Almighty God do to stir the Christian laymen of the United States and Canada to larger devotion, to unexampled deeds which He has not already done, unless it be to visit these two countries with some terrible calamity? What could He do which He has not already done except that? What more could He do to convince us that the present is the time? Where is there another nation of four hundred millions of people to turn its back upon antiquity and to

accept modern civilization? Where is there another Hindustan, with its three hundred millions of people, among whom are sixty millions for whom Mohammedanism and Hinduism are now in keen competition, by which the adherents of those religions wish to strengthen their position. Sixty millions of outcasts in the balance with Christianity today! And where is there another Japan, the Department of the Interior of which called a Congress of religions, including Christianity, as it has done in these recent weeks, to take counsel as to what religion can do to buttress morals, and make the nation safe?

Where is there another continent for Mohammedanism and Christianity to contend for after they have finished the struggle in Africa? I must say with frankness that I likewise am burdened with solicitude, not as to whether there will be an awakening in the East, but as to whether there will be an adequate awakening among the laymen of the West. No longer is it my concern whether Africa and Asia will receive Christ, but whether Canada and the United States will lose Christ as a result of not passing Him on.

On the ocean the other day I pondered deeply, why is it that God has confronted this generation as no generation in the past with literally a world situation? The only answer I could give to myself as the voyage drew to a close was that he sees a generation now on the scene

which He believes that He can trust to deal with the world situation abroad.

We must have an uprising of the laymen of these two countries in order to deal with a task of this magnitude and urgency. We simply must have the business experience, the business judgment, the business habits of men of large affairs, not only to understand this situation, but to grapple with it along better lines, from the activities in the individual parish up to the council rooms or boards of our different Christian communions.

John Converse, one of the finest Christian laymen that this or any other nation has ever known, said one day in my hearing, that when business and professional men will bring to this enterprise of Christian missions the same intelligence and energy which characterize their business and professional world, then the evangelization of the world in this day will no longer be an idle dream. He is absolutely right. When we have adequately measured the initiative, the support and the enthusiasm of the lay forces of North America, we will conquer the non-Christian world. We must have this larger cooperation, as the representatives of our Commission today have emphasized, in order to Christianize the impact of our so-called Western Christian civilization upon the non-Christian world. This world is becoming a very small place. It is only about one-third the size it was when our fathers were boys. It has become a neighbor. No longer

are the races in water-tight compartments; the races are acting and reacting upon each other with startling directness and power, and perils and great dangers are taking place, the like of which other generations have not known in like degree, increasing friction, misunderstanding, prejudice. This twentieth century which some of us had hoped and prayed might be marked by universal good will, and by the spread of international arbitration, has come in as no other century—I make no exception—with the recrudescence of national prejudice and friction. The world is a very dangerous place.

I read a book the other day, called "The Danger Zone of Europe." Every part of the world I visited reminds me of the danger zone, not only the friction but the disintegration of old sanctions and restraints, and the taking of their places by agnosticism and materialism, sevenfold more serious devils, if we may judge them by their fruit,—the danger of demoralization. I remind you intentionally again, that we cannot regard with indifference cancerous growths in any part of the world, now that the world has found itself as one body. This is something more than vague alarm, as any discerning traveler must concede.

What is a solution? Well, it is not segregation. That is impossible. It is not amalgamation. Every student knows that has always failed. It is not domination. That will make the world more dangerous. It is not education.

Japan has proved that. We must change the disposition of men. We must revolutionize the methods and the ways of men. We must purify the springs and foundations of society. Pure Christianity is the only force which has ever been found adequate to working that transformation. Therefore I say we simply must rouse up as laymen and do what laymen only can do, namely: Christianize this impact of our nation. We must do it through the press and through the diplomatic and consular services; through our commerce, through our industry, through the streams of travel out from us to these nations. We must Christianize the people of the non-Christian nations, who come to us. I refer to the Oriental students, and by impressions made on Oriental deputations. I wish we had concerned ourselves as much with some of the lay deputations as was done in the case of that wonderful one that came out from Japan about forty years ago. We used the opportunity with a commercial deputation recently, and the result has been the opening of doors in many parts of Japan for Christianity. But we have neglected the opportunity with some others which have come among us from the East and Far East, to the infinite harm of Christianity.

Gentlemen, we must have no hindering antagonism in our rear if we are to wage a successful world-war. We must safeguard our civilization at the home base, as has been so incessantly and convincingly emphasized in this Con-

gress. The laymen must rise up in order to impress the laymen of the non-Christian religions. I remind you that the non-Christian religions have laymen and they have their priests and holy men as well, although I am sorry to say that the words "holy men," generally speaking, are a misnomer when applied to the priests.

Therefore, when the laymen of these nations see missionaries coming among them they say, "Here comes another professional, another so-called holy man, another man paid to propagate his religion," and they look upon him with suspicion. But notice, when he sees the business man, the traveler, in the first place commending the example and the teachings of the missionary, and in the second place, interesting himself in Christianity, and in the third place, and above all, seeking to press the claims of Christ upon the laymen of the non-Christian religion, he says, "We don't understand this; this is not like our religion; there is reality here." They investigate; the door is opened; the missionary then has full access. The layman only can render this great service.

Recently, when in the near East, I made a special study of the trend of Mohammedanism in the Nile Valley, in the Turkish Empire, and through the Dutch missionaries investigating the processes going on in the Dutch Indies, and I found it spreading almost as rapidly as in Africa. To my surprise I found, what Mr. Speer said recently, and what is true, that Mohammedanism

spreads, not because of missionaries or priests or teachers, but because of the steady push of the laity. A man in a slave gang, a trader, a soldier, a traveler, is proud of his religion, why even the children are! One day we were talking to some people about this practice in Cairo, and a woman told us about a little Mohammedan girl. They had asked her, "Are you a Mohammedan?" Quick as a flash came the answer, "Thank God, we are Mohammedans." The individual Mohammedans are proud of their religion. They take it with them everywhere, and it is spreading more rapidly than is Christianity.

Gibbon, who is not a special pleader for Christianity, says, in explaining Christianity in the early days, that the individual Christian looked upon it as his responsibility to spread the blessings which he had received, within the sphere of his daily calling. The laymen must rise up and make Christianity what it was in that age when every Christian was a missionary in the sense of spreading his faith. We must have laymen, in order that we may have the contribution of money and men without which we cannot wage with success this world-wide war. Two-thirds of the communicant members of the United States, and the number is not quite so large in Canada, are now making no contribution towards the support of Christianity in the non-Christian world. Over one-third of the congre-

gations and parishes take no part in the expansion of Christianity beyond our borders. And what to my mind is most serious, the average contribution at present is about seventy cents. And what is still more serious, multitudes of church members are giving no more to foreign missions now than they did ten, and in many cases, twenty years ago, although the average has increased, and although the opportunity has immeasurably enlarged, they have not kept pace with it.

The time has come when we must scale up the offerings for this great work. Notice one thing: There are thousands of individual laymen who should, under our leadership, each be led to undertake to support at least one foreign missionary. There are hundreds of laymen who could each take on the support of a whole institution or a whole college or hospital. I notice that two families in the United States last year each gave one million dollars to foreign missions. This is gratifying, but the time has come when we must have several families giving one million dollars, and perchance some years, more. We must stand by this great enterprise. There should be plans in which our denominations should unite in China, and in which we should unite in Japan and Africa and India. We must have scores of hospitals properly enlarged, and equipped and maintained. We must stand behind the schools for missionary children, and the schools for missionaries, and the boards

of missionary institutions on both sides of the Atlantic, and the interdenominational agencies, such as the Y. M. C. A., and other agencies which serve all the churches. And we must maintain generously the great forward movement of evangelization, and Christianity and philanthropy. Nothing less than millions coming from rich and poor, millions coming from those who can give millions, will meet the requirements of this work.

I see here tonight some men whom I honestly believe God wishes to have in active and actual missionary service. They are to be envied above all men in this Congress. May God help us all as delegates to revise our plans. We must make them larger and take in the world. They have been regulated too much by precedent and by visible resources. We must regulate them by our latent capacities, by the designs of God, by the character and resources of God. Let us revise, not only our plans, but our lives. It stirs me deeply to look into the faces of delegates here to whom God is speaking for a life of which we have never dreamed. My friends, there lie buried in you capacities for vicariousness, capacities for heroism, capacities for Christlikeness that can shape this world. Let us not disappoint God, and therefore let us revise, not only our plans, but our lives and also our conceptions of God Himself. How poverty-stricken those have often been. Let us remind ourselves of our environment, of the Divine re-

sources, of the King eternal, immortal, invisible, with whom rests all power in Heaven and on earth. Mark my word: He will not share this world with Buddhism and Mohammedanism. He shall reign from sea to sea. As He girds on His mighty sword all the ends of the earth shall see the salvation of our God.

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